A COMMENTARIE VPON THE BOOKE OF THE PROVERBES OF SALOMON.

Published for the edification of the Church of God.

The words of the wise are as goads, and as nailes fastened, they are the chiefe of choise, deliuered by one shepheard. Eccleſiastes 12.13.

BIBLIOTHECA BODLEIANA

AT LONDON,
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1592.

H W Adams
from His Friend
Mrs Cowie

TO THE RIGHT NOBLE LORD, THE LORD EDWARD, EARLE of Bedford, grace mercie and peace, from God the Father, and from our Lord Iesus Christ.

AMONG ſundrie meanes and helps of furthering of the Goſpell of Chriſt Ieſus, (right noble Earle) vvhereby, ſince the time of the bleſſed Apoſtles, much good hath bin done to the Church of God: the vvriting and printing of godly treatiſes hath bene one of the chiefeſt. For as hereby not onely ancient hereſies of all ſorts haue long ago bin confuted and laid in the duſt, but in later times the nevve damnable doctrines of

the Antichriſt of Rome, conuinced and quite in a maner ouerthrovvn: ſo not only the principall points of true religion, haue excellently bene handled and generallie made knovvn, but manie obſcure and hard places of the ſacred Scripture illightened and vnfolded. For this cauſe being deſirous to employ my poore talent to the greateſt aduantage that I can, and to vſe the beſt meanes I am able of doing good, I thought good to beſtovve my labour and leiſure in furthering of the Church of God by inke and paper, and to vvrite a commẽtarie on ſome part of Canonicall Scripture, and namely on this excellent booke of the Prouerbes. The cauſes vvhy I rather choſe to handle & interpret this booke then any of the other, as they vvere verie manie, ſo among the reſt theſe vvere the chiefeſt, to vvit, that the morall ſentences therein contained are moſt fit to be conſidered in theſe carnall times, that they are the verie keyes of knovvledge, and rules of all righteouſneſſe, that ſometimes I had publikely read and expounded them all, and finally, that they are peereleſſe pearles, meet to be

preſented

preſented vnto ſuch perſons of high degree as your Lordship is. There is no parcell of the vvritte vvord, but you may receiue exceeding frute thereby, if it pleaſe your Lordship to looke thereinto: ſo that if you take anie part of the Scripture to reade or to exerciſe your ſelfe in, you can not take amiſſe as vve are vvont to ſay. The ſacred hiſtories, contained in the fiue bookes of Moſes, and in the bookes of Ioſua, Iudges, Ruth, Samuell, Kings, Chronicles, Ezra, Nehemia, Heſter, vvherunto the Goſpels and the Acts of the Apoſtles are to be added, vvill tell you things paſt and done manie yeares ago. The propheſies, among vvhich the Reuelation of S. Iohn is to be numbred and doth indeed excell, vvill shevve you vvhat things are to come to paſſe hereafter, and vvere, after the vttering of them, to be accomplished in their times. Eccleſiaſtes or the booke of the Preacher, vvill admonish you of the vanitie of the vvorld, a point verie needfull as for all mortall vvights, ſo eſpecially for noble perſonages to conſider. In the Epiſtles of S. Paule, Iames, Peter, Iohn, and

Iude, you may ſee and heare vvhat the Lord ſaith to the Churches, and vvhat duties he requireth at the hãds of all Chriſtians. By the Pſalmes of Dauid, and the ſong of ſongs, you may be taught & ſtirred vp to pray and ſing, inaſmuch as the mones and grones of the Prophets in the one are regiſtred euerie vvhere, and the voice as it vvere of the bridegrome and the bride reſounded in the other. To conclude, the lamentation of the Prophete Ieremie, vvhich Gregorie Nazianzen neuer read but the tears did trickle dovvn his cheeks, vvil moue you to mourne for the afflictiõs of Sion; and drawve you to performe that dutie vvhereunto the Apoſtle exhorteth, vvhen he vvilleth vs to vveepe vvith thoſe vvho vveepe. Euen as then the buſie bee, vvhen she flieth into ſome faire and pleaſant garden, and lighteth ſometimes here and ſometimes there as it falleth out, ſucketh out ſome ſvveetneſſe out of euerie floure and herbe vvhereon she ſitteth: ſo your Lordship looking into the volume of the ſacred Scripture, and reading ſometimes this parcell thereof, ſometimes that,

shall

shall receiue by euerie booke therein ſuch comfort and profit, as vvill cauſe you to preferre the ſame before the hony and the honie combe. But if there be anie part of the vvord of God among the reſt, vvhich may be called a garland of heauenly flovvers, or out of vvhich your Lordship may reape moſt precious frute, it is this vvorthie booke of Salomons Prouerbs. For herein, as it vvere in a criſtall glaſſe, you shall ſee the nature of God, the maners of men, the comely countenance of vertue, the vglie shape of vice, the image of the true church, & the ſtate of the vvhole vvorld. Hovve manie and hovv notable things are herein ſpoken, of Gods Predeſtination, prouidence, iuſtice, vviſedome and mercie? Hovv diuinely are the natures, the offices, and the vvorkes of Ieſus Christ herein deſcribed? Hovv liuely are adulterers, drunkards, ſluggards, miſers, proud, vvrathfull, foolish, and enuious perſons, herein painted out as it vvere in their colours? On the contrarie ſide, hovv excellently are the properties and revvards of the faithfull, the iuſt, the meeke, the

thriftie, the liberall, and the vvise, declared and pictured as it vvere in the parables of this booke? To conclude, howve notably is the vse of lots, the force of gifts, the powver of affections, and the disposition of sundrie brutish creatures, therein expressed? So many points of great importance and of singular frute, being comprehended in this one litle booke of Salomons Prouerbes, you can not (most noble Earle) better bestowv your labour, then in meditating therein both night and day, and in binding the sentences thereof, as it vvere frontlets before your eyes. Novv to the end that the meaning of these diuine sayings may be made manifest vnto you first, and so to other into vvhose hãds this small treatise shall come, I haue translated the text as faithfully as I could, looking into the translatiõs of the best writers both old and newve, but especially into the Hebrue copie, so farre foorth as my poore talent did enable me and my leisure suffer. Moreouer, to the same intent and purpose, I haue gathered into mine exposition, the pith and marrovv onely, of all those obseruations

tions, vvhich either I had by me of mine ovvne, or receiued from other by vvhose conference or vvriting I vvas helped. Finally, (that as much light might be giuen to these sacred Prouerbs as vvel could be for the time by me) in the margent I haue referred the reader to the rootes of diuerse parables, pointed to sundrie examples, noted here and there some reasons of the translation, and quoted for proofe or declaration, infinite places of Scripture. All the vvhich paines not vvithstanding, I confesse and acknovvledge, that I am farre from handling of manie points exactly, vvhich fault my distractions and encumbrances about other necessarie affaires may excuse, the vvhich vvere so great, as that euen I could not be present, to lend anie help to my poore booke vvhen it vvas vnder the presse, for the vvhich cause I request your Lordship and the curteous reader, to pardon the escapes of the print, and to correct them according to the direction of the printer aftervvard set dovvne. But, it may be there vvill be some, vnto vvhom this my simple com-

mentarie vvill ſeeme ſcant large and full inough, but too briefe, and too much contracted. I anſvver vnto theſe, that I followed breuitie of ſet purpoſe, leſt the volume ſhould be too large and too deare, and leſt I in vvriting or other in reading may be ſaid to looſe time. And yet neuertheleſſe, if the length of a treatiſe be to be iudged not by the number of the vvordes, but by the matters therein contained, this commentarie is in deed verie long. But as concerning large diſcourſes, they are fitter for ſermons then for vvritings, and rather to be vſed by thoſe vvho intend to apply ſome frutefull inſtruction, then by thoſe vvhoſe onely drift is to open and cleare hard and darke places of Scripture. Neuertheleſſe againe, to the end that the miſlikers of breuitie, may haue ſomevvhat in this commentarie vvhich may like and pleaſe their humour, I haue ſomevvhat largely handled the foure laſt chapters. Novv if there ſhal be any, vvho carrying ill vvill or ill minds in them, vvill either not be ſatiſfied vvith a reaſonable anſvver, or ſeeke to diſgrace my labours, be-

cauſe

cauſe they haue an enuious eye, and a back-biting tongue, I leaue them as vnreaſonable and vncharitable men to their crooked vvayes. Againſt ſuch cauillers and carpers, your Lordships fauour and acceptation of my booke may be no ſmall defence, vnto vvhom I haue dedicated it, not onely for that intent but for diuerſe other, as namely to teſtifie my thãkfulneſſe for that honorable curteſie and fauour vvhich I haue found both at your Lordships hands and in the eyes of the tvvo choiſe Ladies, your Aunts, the Counteſſes of VVarvvick and of Cumberland. And againe, in theſe your young and tender years, to direct and guide you the beſt I can in the vvay vvherein you are to vvalke. Indeed if you ſhall receiue this booke onely as a noſegay, reioycing in it for a day and then vſing it no more, you can reape no frute at all in a maner thereby. But if you ſhall frõ time to time addreſſe your ſelfe thereby, as it vvere by a looking glaſſe, it vvill do you more good then can be ſpoken. For as there is no vice from vvhich it vvill not diſſvvade you, ſo there is no vertue or

praise, vvhereunto it vvill not moue you. VVhen you shall sit at a table richly furni-
Pro.23.1. shed, it vvill aduise you to consider diligently vvhat is set before you. VVhen you shall be at your pleasant recreation, it vvil admonish you not to be drovvned therein,
Pro.21.1. nor to louc it aboue measure. VVhē your reuenues and riches shall come in & abound,
Pro.3.9. it vvill put you in minde to honour God vvith your substance. VVhē it shall please the Lord to lay some crosse vpon you, it
Pro 3.11. vvil exhort you not to refuse the chastisement of the Lord. VVhen you shall go about to open your lips to speake of anie mat-
Pro.17.7. ter, it vvill teach you that vaine talke is not seemely in an excellent man or noble person. VVhen you shall see the innocent oppressed or the poore anie vvay vvron-
Pro.24.11. ged, it vvill stirre you vp to deliuer them that are vniustly pursued, and to open your mouth in the cause of all the children of destruction. To conclude (for it vvould be infinite thus to folovv all the particulars) vvhen you shall haue occasion to chuse any seruants into your Honorable familie, it vvill direct you to admit and accept those

vvhose

vvhose lips are iust, and vvho speake vp- Pro.16.12.13
right things, and to reiect those vvho are vvorkers of iniqnitie. VVherefore, seeing this booke of the Prouerbs of Salomon is able to instruct you in euerie good vvay, & to make your Lordship fit to performe euerie good vvorke. Accept it (right noble Earle) and meditate therein continually. Stories record, that Darius propounded great revvardes vnto those vvho could find out vvittie poesies, that Alexander vvould neuer sleepe vvithout Homer vnder his pillovv, that Plinie vvould haue all men alvvayes carrie Tullies Offices in their hands, and that Sophrons book vvas found vnder the head of Plato vvhen he vvas dead. If these Princes and Philosophers so esteemed humane and heathenish vvritings, hovv deare and neare should these diuine sentences and parables of Salomõ be vnto your Lordship? But no vvhit doubting, either that you vvill exercise your selfe in the sacred Prouerbes of that renovvned king, or that you vvill fauourably accept my commentary on the same, together vvith my litle Catechisme as an

handmaid adioyned thereunto, I commit your Lordship to the blessing and protection of the Almightie, beseeching him, that as he hath cast vpon you exceeding great honor, and adorned you vvith nobilitie as vvith a golden chain, so he vvold in suh sort enrich and sanctifie you vvith the giftes and graces of his spirit, as that you may become and long continue, an ornamẽt of the Gospel, a piller of the Church, a pearle of the common vvealth, and an inheritor of the kingdome of heauen.

Your Lordships most humble and heartie vvelvvisher in the Lord Iesus. P. M.

A COMMENTARIE VPON THE WHOLE BOOKE OF THE PROVERBES.

THE I. CHAPTER.

Verse 1. *The prouerbes of Salomon the ſonne of Dauid, king of Iſraell.*

TWo things are contained in this firſt verſe, the one the matter, of this whole booke in this worde *Prouerbes*, the other the author therof in theſe titles *of Salomon, the ſonne of Dauid, king of Iſraell*. Prouerbes, are certaine generall, ſhort and pithie ſayings, vſed, or to be vſed in euery mans mouth. Albeit ſundry parables are to be found in the writings of the Prophets, the Euangeliſts, and the Apoſtles: yet this booke is onely in the Scripture intituled by the name of *Prouerbes*, becauſe it alone powreth out continuall parables without intermiſſion, and without mixture of ſtories, or prayers, or other matters therewithall. Now, in the ſecond place, *Salomon* is affirmed to haue bene the author of this booke, or

vtterer of these Prouerbes, who was a peaceable Prince, aunswering to his name, which signifieth peaceable, the which the Lord him selfe therefore gaue him, because he purposed to graunt peace in his dayes. Albeit there is no mention of any other *Salomon* sauing this one in the Scripture: yet some other might afterward be called by this name, for which cause as wel to distinguish this our *Salomon* frō all other *Salomons*, as to shew for honors sake, that he had a most godly man to his father, it is futhermore sayd of him, *that he was the sonne of Dauid*. In the last place he is affirmed to haue bene *king of Israel*, not onely to set foorth the riches of Gods mercie toward him, (who as if it were too litle to fill *Salomons* heart with wisedome, did moreouer set the crowne of dignitie on his head) but to assure vs, that euen he was the author of the sentences of this booke, of whom it is said in the sacred story, that he spake three thousand Prouerbes, as also to moue vs highly to esteeme of these princely sayings, which proceded from a Prince of high degree, and of most excellent glorie.

2. Chro. 22. 12.

1. Kings 4 32.

2 *To know wisedome and instruction, and to vnderstand* * *the words of prudence.*

* Or speeches.

In this second verse, two endes or vses of the Prouerbes cōtained in this booke are pointed vnto. The former end is, the knowing *of wisedome and instruction*, that is to say, the attaining of two most excellent vertues: the later is, the vnderstanding of the words of *Prudence*, that is to say, the perceiuing or receiuing of most notable and profitable speeches and sayings. Wisedome, is an effectuall knowledge of spirituall things which are to be beleeued or to be done. Instruction, is a practising of those duties, which the Lord requireth at our hands, whereby we rightly vse our wisedome or knowledge. *The words of prudence*, or the sayings of skilfulnesse, are those speeches or doctrines,

ctrines, whereby a man may be made prudent, to get and to keepe instruction and wisedome.

3 *To receiue the instruction of vnderstanding, of iustice, of iudgement, and of all* equitie.

* or Righteousnesse.

Sundry particular points or parcels (as it were) of that instruction which hath bene mentioned in the verse going before, are now in this specified and rehearsed. *The instruction of vnderstanding*, according to the Hebrue phrase may here verie well be put for *the instruction which giueth vnderstanding*, to wit, of these three points, *iustice, iudgement, and all equitie*. *Iustice*, is that vertue, whereby euery ones due is giuen vnto him. *Iudgement*, is that vertue, whereby the streight rule of Gods lawe is so put into practise, as that nothing is done but that which hath some ordinance of the Lord for a warrant, neither any thing in any actiō otherwise performed, then as the statute in the word of God prescribeth or enioyneth. *Equitie* is the vertue, whereby whatsoeuer things are true, whatsoeuer comely, whatsoeuer iust, whatsoeuer holy, whatsoeuer acceptable, whatsoeuer of good report, of anie praise, or of any vertue, are thought on, practised or followed after. *Philip.* 4 8.

4 *To giue vnto the simple* * *sharpnesse of wit, and to the child, knowledge and* * *discretion.*

* or Warinesse.

* or Wittinesse.

That wisedome which was spoken of in the second verse, is now in this diuided into certaine branches, as namely into sharpnesse of wit, knowledge and discretion. As the Prophet *Dauid* affirmeth in the nineteenth Psalme, that the testimony of the Lord which is true, giueth wisdome to the simple; so in this place it is sayd of the Prouerbes of this booke, that they giue *vnto the simple sharpnesse of wit*, or warinesse. By the *simple*, here, they are vnderstood, who are slow of vnderstanding, heedlesse in their dealings, rude or vnlearned. By sharpnesse of wit or warinesse, not on-

ly a quicke conceipt or a good capacitie, but a forecast in foreseeing of dangers & preuenting of harms, is meant. Moreouer, as the same Prophet *Dauid* in the hundreth and nineteenth Psalme affirmeth, that by the precepts of the word of God, he became more learned then his teachers, and more prudent then his elders; so in the later part of this sentence, the Prouerbes of this booke are sayd to be profitable, *to giue vnto the child, knowledge and discretion.* By the child in this place that childish person is noted out, who wanteth experience or stayednesse, or who like to children is caried about (as the Apostle speaketh) with euery blast of doctrine. By knowledge, an vnderstanding of truth and error, or of the mysteries of the word, is signified. By *discretion*, a ripenesse of wit, ioyned with a soundnesse of iudgement and stayednesse in affection, is insinuated.

Psal. 119.99.

Ephes. 4.14.

5 *A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels.*

6 *To* * *teach a parable and an eloquent speech, the words of the wise, and their darke sayings.*

* or To vnderstand.

7 *The feare of God which is the beginning of knowledge, of wisedome, and of instruction, fooles despise.*

This reading of this sentence the words do beare, the matter seemeth to require.

The words of prudence mentioned before in the second verse of this chapter, are in these sentences so distributed into their seuerall sorts and kindes, as that withall is declared, that the godly wise attaine vnto these speeches of prudence, but as for the wicked, (who are fooles indeed whatsoeuer worldly pollicie they haue, or account they carrie among such as are like them selues,) that they despise the reue-

rence

rence of the Lord, which is the fountaine of that knowledge, wisedome, and instruction, which before haue bene spoken of. *A wise man shall heare and increase in learning.* Such a one as alreadie in part knoweth spirituall or holy things, shall by hearing these parables, see into diuine mysteries more cleerly and fully then euer he did. *And a man of vnderstanding shall attaine vnto wise counsels.* Moreouer, he that is a profound clearke, or a singular learned man, shall by these instructions be furnished with such skill and cunning, that he shall be mightie in words and deeds. For as concerning the speeches of prudence mentioned before in the second verse, he shall be able either to vnderstand him selfe, or to vtter to other, first a parable, or a common prouerbe, secondly an eloquent speech, or a fine description of a matter: thirdly, *the words of the wise*, or choise termes, full of Art or euidence of the spirit: last of all, their *darke sayings*, or hard and obscure riddles, which shadowe or couer some secret meaning. Thus then as well the learned as the vnlearned, shall be greatly instructed & helped by these diuine Prouerbes, both in deeds and in words, inasmuch as hereby they shall attaine, not only *to wisedome or instruction*, but to the speeches of *prudence* or of vnderstanding. But on the contrary side, the wicked neither will seeke after, neither can be made partakers of these vertues or graces, neither shall reape any profit by these instructions, or any other like vnto them. For as is added in the seuenth verse, *the feare of God which is the beginning of knowledge, of wisedome, and of instruction fooles despise.* By the feare of God is here meant, not onely that dread of the power of God which respecteth some trouble or punishment, but that reuerencing of his maiesty whereby it commeth to passe, that a godly man hath the Lord alwayes before his eyes, highly esteemeth him, taketh care not to offend him, and is readie in all

That these foure words are to be distinguished, may appeare not onely by the signification of the in the Hebrewe toung, but by the vse therof in the scripture. as Habacuk. 2. 6. Eccles. 12. 13.

See the roote of this sentence Iob. 28. 29. That the feare of God is the beginning of wisedome, is also taught Psal. 111. 10. That instruction commeth by it, is also affirmed in the 15. of this booke verse 33. Examples of the feare of God we haue in Noah, Ioseph, the midwiues in Egypt, and Cornelius.

things to obey him. For in regard of his power, he dreadeth him as his Iudge, of his glorie as his king, of his ſtrength as his rocke, of his care as his ſhepherd, of his righteouſneſſe, as his law-giuer, of his mercie as his ſauiour, of his loue as the husband of his ſoule. This reuerence or awe of the Lord, is ſayd to be the beginning or chiefe point of knowledge of wiſedome and of inſtruction, that is to ſay, a principall part or roote thereof, becauſe it not onely preſerueth men from all ſorts of ſinne, but moueth and enableth thé to practiſe good workes of euery kind. Now ſeeing the wicked or vngodly people of the world, deſpiſe this beginning or fountaine of Gods graces, it is impoſſible that they ſhould come to the knowledge of the truth, or to the wiſedome of the ſpirit, or to the obedience of the word. Thus the elect then come to wiſedome and ſuch other vertues, but the reprobate neuer attaine hereunto, becauſe they either neglect the meanes of their ſaluation, or elſe quench the light or motions of Gods ſpirit, ſo that they want the grace of God through their owne folly, as here is inſinuated when it is ſayd, that fooles deſpiſe the feare of God. That which may be knowne of God is manifeſted to them, for God hath made it manifeſt vnto them, but they loue darkneſſe more then light, yea they hate the light becauſe their workes being euill, are thereby reproued. Hence it is that they hold the truth of God in vnrighteouſneſſe as the Apoſtle ſpeaketh.

Rom. 1. 19.

8 *My ſonne, heare the inſtruction of thy father, and forſake thou not the doctrine of thy mother.*

9 *For they ſhalbe a comely *ornament vnto thine head, and a chaine vnto thy necke.*

* or Attire.

The preface of the whole booke being ended, *Salomon*

Ieremy commeth now in the perſon of a father or mother, to inſtruct his ſonne. One dutie whereunto children are here called, is, *to heare inſtruction*, that is to ſay, to open their eares and hearts, that the admonitions which their parents giue them may enter thereinto, vnto the reforming of their wayes. Another is, *not to forſake doctrine*, that is, when good counſell hath bene giuen, not to let it ſlip or vaniſh, but to keepe and practiſe it. This admonitiō is enforced by a reaſon which is drawne from the reward or frute of obedience. *For they ſhall be a comely ornament vnto thine head, and a chaine vnto thy necke*, that is to ſay, as iewels and gay apparell greatly adorne and ſet out litle children, ſo thy parents inſtructions by thee obeyed, ſhal grace and beautifie thine heart and life in ſuch ſort, as that thou ſhalt ſeeme amiable both vnto God and man. For by the outward ornaments of comely attire and of a chaine, long life, a good name, honor, wealth, the fauor of good men and of God him ſelfe, yea eternal glorie & happineſſe are ſhadowed out, whereunto obedient children attaine, partly in this world, partly in the world to come.

10 *If ſinners entiſe thee, conſent thou not.*

Children now are diſſwaded from folowing of euil companie and wicked counſell. All men are tranſgreſſors, but by the name of ſinners in this place, notorious offenders as for example theeues or robbers are meant. If then ſuch miſchieuous wretches ſhall entiſe thee, that is to ſay, allure thee by flattering ſpeeches or faire promiſes, *conſent thou not*, yeeld not to them, reſiſt them, like not of their ſayings or of their doings. The heart of man is prone by nature vnto all euill. Now if beſides the inward inclination there be an outward tempter to iniquity, a man (but eſpecially a young man) is eaſily caried away. This aduiſe then is with all care to be remembred, that

when we are allured to any sinne by any person, we consent not.

11 *If they shall say, come with vs, let vs lye in waite for blood, let vs freely hide our selues against the innocent.*

12 *We shal swalow thē vp aliue as the graue, and whole as they that go downe into the pit.*

13 *We shal find all precious substance, (and) fill our houses with spoiles.*

14 *Thou shalt cast thy lot amōgst vs, *there shall be one purse amongst vs all, &c.*

* or Let there be

Salomon in the person of a carefull father, cometh now to bring in those, who steale or rob by the high way, making an oration as it were to the young man, wherin they perswade him to ioyne in a league with them. Hereunto to draw him, they not onely preuent the obiection of danger which he might make, remoouing his feare of incurring trouble as well as they can, but promise vnto him great gaine, that the hope of a rich bootie, may expell the doubt of hauing ill successe. *If they shall say come with vs, let vs lye in wayt for blood, let vs freely hide our selues against the innocent.* First, here the robbers shew the yong man, what course they meane to take, in spoyling trauellers of their goods and liues. They tell him, that they will not openly steale or kill, but lurke in some bush or corner to such an intent. They affirme, that they will handle their businesse so closely, as that they shall neuer be called into question, but escape scotfree. Thus by breeding in him hope of lying hid and of impunitie, they go about to bend him to their bow, and to draw him into their companie. *we shall swallow thē vp aliue, as the graue, and whole, as they who go down into the pit.* Now the theeues in these words declare, how sure they

they are to meete with the pray & to auoyd danger. They auouch, seeing they be manie and so strong, that they will quickly take the passengers, bind them fast inough for making hue and crie after them, and most easily dispatch them. For euen as the graue or the pit destroyeth and deuoureth those who are put or fall thereinto; so (say they) we will spoile, strip, bind, and quite dispatch those that come by the high way, leauing them neither life nor any thing whatsoeuer, whereby we may be bewrayed. *Wee shall get all precious substance, we shall fill our houses with spoyels.* In these wordes, profit is propounded as a lure, to draw the yong man to theft and murder. There is great force in this perswasion, seeing though a thing be neuer so vnlawfull or vnhoneſt, yet if it be gainefull, commonly all sorts of people greedily follow after it. The summe of this speech is, as if the robbers had sayd to the youth, by this course which we speake of, we shall come to great wealth, meete with a rich bootie, and get store vnto our selues of wares, of garments, of siluer, of gold and precious iewels. Thus then these ruffians steale, not to satisfie their need as hunger bitten theeues are wont to do, but to fulfill their pleasures, and to make them selues great gentlemen. *Thou shalt cast thy lot amongest vs, there shall be one purse amongest vs all.* An obiection is here preuented, which the young man might haue made, who might thinke or say, that hee should haue but small part of those prayes or spoiles before spoken of. Vnto this doubt the entising robbers answer to this effect: albeit we (ô young man) who perswade thee to ioyne with vs in taking a purse, as captaines or maisters in this trade, may challenge to our selues the greater part of the spoile: yet when we come to diuide it, we will suffer thee to cast thy lot amongst vs, that thereby thou mayest drawe out such a portion as it shal giue or assigne thee, be it ne-

uer ſo great a one. Now to this end (mates & fellows all) let euery one of vs bring that which we ſhal take from the trauellers vnto one common bagge, out of which it being afterward drawne, ſhall by lot be parted amongſt vs all.

15 *My ſonne walke not in the ſame way with them, draw backe thy foote from their path.*

The wiſe *Salomon* now commeth to diſſwade the young man, from following the companie and yeelding to the counſell of theſe vngodly robbers, whoſe ſpeeches haue before bene ſet downe. Now whereas they had ſayd in the eleuenth verſe *come with vs*, the wiſe father here chargeth & aduiſeth the quite contrarie, ſaying, *walke not in the ſame way with them*, that is to ſay, neither in affection like them, nor keep the companie, nor any way ioyne with them in their miſchiefes. It is lawfull to haue ſuch ciuill dealing as is neceſſarie, euen with the vngodly, and it is meete that the works of charitie be performed toward the: but in regard of being ſeduced by them, and of hardening them in their ſinnes, their companie is to be auoyded.

16 *For with their feete they runne vnto miſchiefe, and make haſt to ſhed blood.*

See Eſay 59.7.

The wiſe father in theſe words diſſwadeth his ſon from the companie of the wicked robbers, by a reaſon taken from the miſchieuouſneſſe of their minds, which he layeth open. When he ſaith that *they runne vnto miſchiefe, and make haſt to ſhed blood*, his meaning is to ſhew, that they follow after wickedneſſe, euen with greedineſſe, for ſlowing no time to put into practiſe, euen the greateſt miſchiefe that may be, to wit murder, which euen nature it ſelfe abhorreth.

17 *Becauſe the net is ſpred in vaine before the eyes of euery foule,*

18 *There-

18 *Therefore they lye in wayte for their blood, they hide them ſelues priuily for their liues.*

*The coniunctiō copulatiue I turne therfore, in which ſenſe it is often taken in the Scripture.

19 *Such are the wayes of euery one who is greedie of gaine, he would take away the life of the owners thereof.*

In theſe his laſt ſpeeches, the godly father diſcouereth vnto his ſonne the reaſon, why the robbers will not openly be ſeene but lurke in corners. He reſembleth them not only to fowlers, but to cũning & skilful fowlers, who are carefull in hiding their trains and nets, that they may not be eſpied of the birdes. Euen as then (ſaith he) bird catchers are wont to vſe ſecret net laying, becauſe if they ſhould openly ſpread their ſnares or ginnes in the ſight of the wyly foules (who then would auoyd them) their labour ſhould be in vaine: ſo theſe craftie money catchers or theeues do therefore lurke in corners for blood, becauſe otherwiſe being ſeene, they ſhould eaſily be auoyded and fruſtrated of their purpoſe. This is the courſe which all couetous robbers take, they are readie to take away a mans life, that they may haue his goods.

*See the ſelf ſame compariſon Micha.7.2.

20 **Wiſdome cryeth without, ſhe lifteth vp her voyce in the ſtreetes,*

*or Perfect wiſdome.

21 *She calleth on the top of the throngs, ſhe vttereth her words at the entries of the gates, in euery citie* [*ſaying*]

After that *Salomon* hath brought in a godly father, warning and inſtructing his ſonnes, now he raiſeth vp as it were a matrone or Queene mother, prouoking her children vnto vertue. Vnder the name of Wiſedome, Chriſt Ieſus is ſhadowed out, who is the perſonall and eternall wiſedome of God, in whom all

1.Cor.1.19. 1.Cor.1.30. the treasures of knowledge and vnderstanding are hidden. He is sayd to crie, to lift vp his voyce, and to vtter his words, because he speaketh most earnestly, eloquently, and boldly. But this may seeme strange, that he being in heauen, it is affirmed here of him, that he calleth *without in the streetes, on the top of the throngs, in the entries of the gates.* The answer hereunto is, that the sonne of God, not onely whilest he liued sometimes vpon the earth, published the truth immediatly in his owne person himselfe, but hath from the beginning spread, and still reuealeth the same, vnto all people, in all places, at all times, by his creatures, messengers, inspirations, & secret operations.

22 *How long, ô ye simple ones, will ye loue simplicitie, and scorners* delite in scorning, and fooles hate knowledge.*

* or, Desire scorning to thẽselues

Now Wisedome beginneth her oration to mortal men, whom first of all in these words she roundly reproueth. The vices for which wisdome rebuketh the people of the world, are partly their dotages, & partly their obstinacie. Their dotage or going astray is cõsidered in three degrees, *their loue of simplicitie, their delite in scorning, their hating of knowledge.* They are called simple ones, who offend of ignorance or of frailtie. They are named scorners, who trãsgressing of knowledge, make but a mocke of sinne, wherein they delite and continue. To conclude, they are tearmed fooles in this place, who being void of grace, not only commit all manner of wickednesse euen with greedinesse, but neglect and contemne yea abhor & rage against all good things. These may be peraduenture worldly wise, or be counted great politickes in the world, but the word of God acknowledgeth them for no other, then most starke fooles. The obstinacie of men is reproued in this question, *How long?* The summe of this briefe demand is thus much, as if wis-

See a like speech Psal.4.2. An example 1.Pet.3.20.

dome

dome had sayd in more wordes or longer speeches, Will you not onely thus grieuously sinne, but persеuere in so great vices? Will you spend so many dayes, so many moneths, so many yeares, in vanitie and iniquitie? Will you alwayes abuse my patience and long suffering? Will you neuer profit by the meanes of your conuersion which I continually make you partakers of? It pitieth me at the verie heart, to see you thus without ceassing to proceede in the way which leadeth to destruction.

23 *Turne you at my correction, behold, I wil poure out my spirit vnto you, I will make known my words vnto you.*

From reprouing, Wisedome commeth to exhorting. In this verse, she first calleth men to repentãce, and secondly promiseth them great fauor vpon this condition, that they will returne from their wicked wayes. To turne at the correction of wisedome, is to returne from vice to vertue, or in one word to repẽt. By the powring out of the spirit of wisedome, a plentiful bestowing of the graces of Gods spirit is meant. Whereas Wisedome promiseth to make knowne her wordes, it is all one as if she should haue said, that she wold not only secretly or inwardly deriue or conuey the light or sugred motions of the spirit of God into mens hearts, but also by the outward ministerie of the Gospell, reueale the whole counsell of the Lord vnto them. For as the prophet speaketh in the Psalme, the secret of the Lord is with those that feare him, and his couenant to be a witnes vnto thẽ. *Psal.25.14.*

24 *Forasmuch as I call but ye refuse, I stretch out my hand but none regardeth.*

25 *But ye withdraw your selues from all my counsell, and yeeld not vnto my correction.*

26 *I will also laugh at your* destruction,* * *or Calamitie.*

and mocke when your feare commeth.

27 *When your feare commeth like an horrible desolation, and your destruction approcheth as a whirlewind, when* affliction and anguish shall come vpon you.*

* or Oppression and distresse.

Now Wisedome commeth from exhorting to vpbraiding of men, and to threatning of them for their contempt of so great grace as she hath offred. First, she obiecteth vnto them their refusing to come at her call or becke. How true this is may further appeare by that parable in the Gospell, wherin is shewed that a great number of those who were bidden to the kingdome of God, desired to be held excused, some pleading that they had bought a farme, other that they had bought oxen, other that they had maried wiues. Secondly, she obiecteth disobedience to the aduise and reproofes of the word, as also to the chastisements of the Lord. For diuerse also there are who are content to heare the word, but they are not amended or reformed by it. How true this is may appeare in those cities of whom mention is made in the Gospell, wherin many miracles were wrought, & many good instructions taught, but yet they brought not foorth the frutes of repentance. The Lord hauing thus set the faults of men as it were in order before their eyes, proceedeth to threaten them with grieuous punishments and indgements. *I will also laugh at your destruction* (saith he) *and mocke when your feare commeth, &c.* There is not in the Lord any such affection of laughing or mocking as is in man, but when in the course of his prouidence he so worketh, that he leaueth the wicked in their miseries, or maketh them a mocking stocke to the world, he is sayd in the Scripture to scorne or to haue them in derision, because he dealeth as a man which scorneth.

Mat. 22. 2. &c.

Luc. 10. 13. &c.

See Psal. 2. 4.

Now

Now we know, that if no man visit him who is in aduersitie, the afflicted person taketh it heauily. But if any shall reioyce at his trouble, this is a double corsey to him. O then when the Lord himselfe shal not only not visit, but deride mẽ in the time of such calamities, as like a tẽpest or whirlwind spoyl thẽ & throw them downe into euill, must not this needes be vnto them a state almost as hard to be borne as hell it self?

28 *Then they shall call vnto me but I will not heare, they shall seeke me early but they shal not finde me.*

29 *Because they haue hated knowledge, and not chosen the feare of the Lord,*

30 *Nor yeelded vnto my counsell, but despised all my correction.* See an example Luc. 16. Zac. 7. 13. a type Heb. 12. 17.

Another iudgement is herein threatened against impenitent sinners, to wit, that God will not heare their prayers. This is a sore punishment. For whẽ the afflicted are forsaken by men, this refuge they haue that they may pray to God, wherein if they finde no comfort or helpe, how wretched is their estate.

31 *Thus shall they eate the frute of their owne way, and be filled with their owne wicked deuises.*

32 *For ease slayeth the foolish, and the* prosperitie of fooles destroyeth them; * or Peace.

33 *But he who harkneth to me shal dwel* safely, and be quiet from feare of euill.* * or Securely.

These verses contain the conclusion of Wisdoms oration. *Thus* (saith she) *shall they eate the frute of their owne way.* This is the golden harueſt of the wicked, that as they sow to the flesh, so they shal reape of the flesh corruption. *And be filled with their owne wicked de-*

wiſes. This is alſo their cup or portion, that they ſhall not only be puniſhed, but be made drunke as it were with the plagues of the Lord, inflicted on them for their wicked deeds. *For eaſe ſlayeth the fooliſh*, ſecurity is the cauſe of the afflictions of the vngodly, *and the proſperitie of fooles deſtroyeth them*, the peace and plenty which ſinners enioy, is their bane. For if they ſtood in awe of the Lord or were vnder the croſſe, they would walke in obedience of Gods commaundements, or forſake their ſinnes. But becauſe they haue the world at will, and ſuffer no aduerſitie at all, they are proud and full of all ſorts of iniquities, which cry for the vengeance of the Lord againſt them. Thus they are ſetled on their dregs as was Moab, and fatted as oxen or ſwine, againſt the day of ſlaughter.. *But he who harkeneth vnto me ſhall dwell ſecurely, and be quiet from feare of euill.* On the contray ſide, that perſon which obeyeth my precepts or putteth my counſels in practiſe, ſhall not onely be ſafe but free from the dread of euill, which oftentimes is greater then the euill it ſelf. For indeed, the godly not being guiltie to them ſelues of grieuous crimes, or being aſſured of the remiſſion of all their ſins through Ieſus Chriſt, haue peace with God, and a wonderfull courage within them ſelues. Hence it is, that the faithful man is not afrayd either *of the terrour in the night, or of the arrowe which flyeth by day, of the plague which dwelleth in the darkeneſſe, or of the Peſtilence which deſtroyeth at noone day.* Sometimes in deede ſuch feares may ſeaze on the godly, or like fittes of an ague ſhake them, as may trouble their ſpirits, but theſe befall thē as chaſtiſements for their ſinnes, & are at the laſt driuen away by the grace and ſpirit of the Lord. On the contrary ſide, the vngodly man flieth at the very ſhaking of a leafe when none purſueth him, and hath a ſpirit of terror and trembling which euen dwelleth within him, and continueth with him vntill his liues end.

See the roote of this promiſe Leuit. 26. 3. 4.

Rom. 5. 1.

Pſal. 91.

THE

THE II. CHAPTER.

1 *My ſonne, if thou wilt receaue my ſayings, and hide my commandements within thee,*

2 *To the end that thou mayſt cauſe thine eares to hearken vnto wiſedome, incline thine heart to vnderſtanding.*

THe wiſe king in this entrãce of the ſecond chapter ſheweth his ſonne, by what meanes he may attaine to be a fit hearer and receiuer of Wiſedomes ſpeeches. The meaning of theſe two ſentences is this, my ſonne, if thou wilt follow my counſell, or haſt purpoſed to eſteeme and to lay vp my precepts as iewels; to the end that thou mayeſt not in vaine heare the voice of wiſdome or the word of God with the eares of thine head or bodie, withdrawing thy mind from the loue of earthly things, bend it wholly vnto heauenly, and ſet it to the practiſe of the will of God. *See Prou.23.26.*

3 *For if thou calleſt after prudence, and lifteſt vp thy voyce to vnderſtanding,*

4 *If thou ſhalt ſeeke her as ſiluer, & ſearch for her as for hidden treaſures,*

5 *Then thou ſhalt vnderſtand the feare of God, and obtaine the knowledge of God.*

See like ſayings to theſe. Iames. 1.5. Mat.6.33. A like parable. Mat.13.45. Exãples, in Dauid Pſal.90.12. In Salomon. 1. Kings.3.6. & in Paule Phil.3.10. See for the feare of God the expoſ. of the 1.chap. of this booke the.7. vers. for the knowledge of God. Iohn.17.3.

Herein the godly father proueth vnto his ſonne, that he ſhall attaine wiſedome, if he ſet his heart on vnderſtanding. *For* (ſaith he) *if thou calleſt after prudence*, if thou by prayer earneſtly beggeſt the grace of God, and *lifteſt vp thy voyce to vnderſtanding*, if thou crieſt for the light of Gods holy ſpirit, *if thou ſeeke her as ſiluer &c.* if thou take as great paines in ſeeking the kingdome of God as worldlings do in labouring after riches, *then thou ſhalt vnderſtand the feare of God*, then

thou ſhalt attain to that reuerẽce of the Lord which is the beginning of wiſedome, *and obtaine the knowledge of God:* and, to conclude, thou ſhalt come vnto that inſight which the faithfull haue, of the myſterie of the Trinitie, of the new couenant, of the fauour of God, and of the acceptable will of the Lord.

6 *For the Lord giueth wiſedome, out of his mouth* [*commeth*] *knowledge and vnderſtanding.*

7 *He hath layd vp true ſubſtance for the righteous,* [*and*] *a ſhield for them who walke vprightly.*

8 [*A ſhield I ſay*] *to protect the pathes of iudgement, and he will preſerue the way of his* * *holy ones.*

* *Or of thoſe whõ he hath receaued into fauour.*

Vnto the promiſe made in the verſe immediatly going before, a reaſon is added in theſe, taken from the nature of God who is the giuer of euery good gift. *For the Lord giueth wiſedome*, the gifts of God are therefore by prayer to be begged, becauſe men in deed may vſe the meanes of attaining vnto the ſight and feeling of diuine myſteries, but it is the Lord alone, who by lightening of the eyes of the mind, begetteth this heauenly wiſedome. *Out of his mouth commeth knowledge and vnderſtanding. By his word and by the inſpiration of his ſpirit truth is reuealed*, and prudence is wrought. *He hath layd vp true ſubſtance for the righteous*, he hath treaſured vp many good things for the iuſt, but among the reſt a good & enduring ſubſtance or inheritance in heauen. *A ſhield for them who walke vprightly, (a ſhield I ſay) to protect the pathes of iudgement.* Moreouer the Lord hath treaſured vp for the vpright a buckler of defence againſt euils, to this intent, that he may maintaine whatſoeuer is iuſt or right, *and he will*

See for the Lords giuing of wiſedome and reuealing of knowledge. Iam 1.17. Epheſ.1.17.18.

See for the ſubſtance which the Lord hath layd vp. Heb.10.34. Luc.16.11. 1. Pet.1.4. Pſal. 31.20.

See for the ſhield or protection of the Lord. Pſal. 84.12. Pſal. 31. 20. 21.

will preserue the way of his holy ones. To conclude, he will watch ouer the goings out and commings in of the faithfull in such sort, as that they shall not dash their foote against a stone. *See for the Lords watching ouer his. Psal. 121. 4. &c. Item. Psal. 91. 11.*

9 *Then shalt thou vnderstand iustice, and equitie, and euery good path.*

Herein now is declared, that he who calleth after prudence & seeketh for vnderstanding, shal not only be endued with holinesse, but with righteousnesse, and so be enabled to performe the duties of both the tables of the morall law. *See for iustice iudgement and equitie the exposition of the 3. v. of the 1. chap. of this booke.*

10 *When wisedome shall enter into thine heart, and knowledge be pleasant to thy soule,*

11 *[Then] counsell shall watch ouer thee [and] vnderstanding shall keepe thee, &c.* ee,

In these sentences is taught, that wisedome and knowledge once attained, will not onely make men partakers of most excellent good things, but protect them from great euils. *When wisedome, &c.* When the knowledge of God shall be as sweet vnto thee as the hony or hony combe, *then counsell shall watch ouer thee, and vnderstanding shall keepe thee.* Then the aduise not of flesh or blood but of Gods spirit, will as a watchmā looke with opē eyes that no hurt approch vnto thee: Then againe discretion will as a soldier armed with shield and speare, keepe thee safe and sound from euils corporall and spirituall.

12 *To deliuer thee from * the euill way, frō the men that speake froward things:* * *Or the way of the euill man.*

13 *Who leaue the paths of righteousnesse, to walke in the wayes of darknesse.*

14 *Who delite in doing euil, and exceedingly reioyce in most vile peruersenesse.*

15 *Who are crooked in their wayes, and ob-*

stinate in their pathes.

Now, one particular mischiefe from which wisedome preserueth those who possesse her, is discouered in these verses, to wit, the seducing of vngodly men. These seducers are sayd *to speake froward things*, because either they teach false doctrines, or else entise to the committing of villanies. They are noted to be such *who leaue the paths of righteousnesse, to walke in the wayes of darkenesse*, because they not onely refuse to do that which is good, but commit all wickednesse with greedinesse, giuing themselues ouer vnto surfetting, drunkennesse, chambering, wantonnesse, and such like vices, which are often in the Scripture called the works of darknesse. Furthermore they are described by this propertie, that *they delite in doing euill, and reioyce exceedingly in most vile peruersenesse*, because they take great pleasure in idolatrie, adulterie, cousening, and such like abhominations, which nature, the conscience, or reason it selfe abhorreth. Last of all it is affirmed of these seducers, that *they are crooked in their wayes, and obstinate in their paths*, because they are not only great sinners, but vnrepentant sinners. For euē as stubburne horses will stray out of the right way, & not be ruled or brought into the right path againe, so these wicked wretches will by no meanes be reclaimed, but rush on into all mischiefe, and proceed forward in all leudnesse. Nowe then to be preserued or deliuered from naughtie men, or from such daungerous rockes, is a singular mercie of God, and a precious frute of grace, or of heauenly wisedome, which the vngodly wanting, fall into the hands of seducers, that as they haue not had a loue of the truth, so they may beleeue lyes, and that as they haue polluted thē selues with sinnes, so they may be led away captiue by sinners. By such seducers or tempters, the verie elect are somtimes led aside for the time, but the Lord deliuereth

See for those who speake froward things. Act. 20. 30.

See for the works of darknesse. Rom. 13. 14.

See how dangerous rockes wicked seducers are in the Epistle of Iude.

2. Thess. 2. 10. 2. Tim. 3. 6.

deliuereth them in the end out of temptation, as the Apoſtle Peter plainly teacheth. 2.Pet.2.9.

16 *To deliuer thee from the ſtrange woma, from the ſtranger who flattereth with her lips:*

17 *Who forſaketh the guide of her youth, and forgetteth the couenant of her God.*

18 *For her houſe tendeth to death, and her pathes toward thoſe who are voyd of life,*

19 *VVhoſoeuer goe vnto her, returne not backe, neither come vnto the wayes of life.*

The naughtie woman (a ſecond moſt perillous euill) is herein on the other ſide, moſt liuely painted out in her colours. She is called a ſtrange woman in regard of her condition and diſpoſition, in as much as ſhe ſeeketh to be familiar with many, though in right ſhe appertaineth to ſome one husband. One of her properties is, *to flatter with her lips*, or to make her ſpeeches very ſmooth. For ſhe entiſeth young men to adulterie by wanton words and plauſible perſwaſions, telling them what affection ſhe beareth toward thē, what delite they ſhall haue, that her husband is abrode and ſo foorth. Another of her qualities is, *to forſake the guide of her youth, and to forget the couenant of her God*. This miſdemenour of hers, argueth her impietie and impudencie. For what greater ſhameleſneſſe can there be in a woman, then to caſt away the vale of her eyes, yea to reiect that her husband, whō firſt ſhe choſe and was linked vnto, euen in her tender yeares? Again, what greater vngodlines is there, thē to breake that ſolemne promiſe which was made at the times of affiance and mariage, both before God and his Angels and his people? It is a great fault to breake promiſe in a ſmall matter, how much more in the greateſt contract or bargaine that may be? It is a ſpeciall fauor of God to be kept from this

adultereſſe or harlot. For as is afterward teſtified in this booke, the mouth of a ſtrange woman is a deepe pit, he with whō the Lord is angrie ſhall fal therinto. Yea as is affirmed in the eighteenth and nineteenth verſes, her very houſe is infectious and deadly. *For her houſe tendeth to death, and her pathes toward thoſe who are voyd of life.* The place where ſhe keepeth is perillous, yea the very way that leadeth therto is daungerous, for which cauſe thou art not to come neare her habitation in any caſe. *Whoſoeuer go vnto her return not backe, neither come vnto the wayes of life.* Whoſoeuer meddle with her are caught in her ſnares, which ſhe layeth not in vaine. Herof this our *Salomon* had experience, which maketh him (as it may ſeeme) both ſo often in this booke to warne men to take heede of the harlot, and in Eccleſiaſtes to ſay, that he hath found that woman to be more bitter then death, whoſe heart is as nets and ſnares, & whoſe hands as bands: he (ſaith he) that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her. Now furthermore, howe true it is, that they who haue the feare of the Lord before their eyes, are ſafely garded by aduiſement, and preſerued by vnderſtanding frō the ſtraunge woman, may appeare in the example of *Ioſeph*, who by this meanes was kept from yeelding to his miſtreſſe.

Eccleſ.8.28.

20 *To the ende that thou mayeſt walke in the way of good men, and keepe the pathes of the iuſt.*

The ende why wiſedome deliuereth the faithfull out of dangers is here ſhewed to be, that they may ſerue the Lord in holineſſe and righteouſneſſe all the dayes of their life, following the example of the godly, by whom they may be directed and made the better.

21 *For they that are vpright ſhall dwell on the*

the earth, & the righteous ſhall remaine therin.

22 *But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be pluckt out of it.*

In this concluſion of the chapter, the wiſe father pricketh forward his ſonne by moſt forcible reaſons, to walke in the way of good men, ſpoken of in the verſe immediatly going before. There is (ſaith he) great cauſe why thou ſhouldeſt ſhunne the wayes of the wicked, and keepe the paths of the iuſt. For firſt, *the wicked ſhall be cut off from the earth*, they that are of corrupt conuerſation, ſhal by ſome particular iudgement in this life, or by Gods vengeance hereafter, be taken away, euen as the graſſe is mowen downe; *and the tranſgreſſors ſhall be pluckt out of it*, ſuch as breake Gods lawes ſhall together with their vngodly poſteritie, be quite rooted out, as fruteleſſe plantes or naughtie trees. On the contrary ſide, *the vpright ſhall dwell on the earth and the righteous ſhall remaine therein*, the elect and iuſt ſhall remaine for euer heires in Chriſt of heauen and earth.

See the roote of theſe ſentences in the 11. Deut. 8. and Pſal 37. 2.

THE III. CHAPTER.

1 *My ſonne, forget not my doctrine, but let thine heart keepe my precepts,*

2 *For they ſhall heape vpon thee length of dayes, and yeares of life, and peace.*

IN this third chapter, *Salomon* exhorteth and inſtructeth his ſonne the third time. In the entraunce thereof, he prepareth him by a generall preface, to receiue the ſpeciall commandements following. In the firſt verſe he warneth him to looke to two points, the one, that he forget not *his doctrine*, the other, that

he keepe *his precepts*. They are ſayd in the Scripture *to forget the word*, who either let good leſſons ſlip out of their memories, as the Diſciples of our Sauiour ofté did his ſayings, or put not the truth into practiſe, as that naturall man of whom *Iames* ſpeaking, ſaith, *that he looketh his face in a glaſſe, and immediatly forgetteth of what faſhion it is*. Now, on the other ſide, they are ſayd to keepe the word in their hearts, who lay vp wholeſome inſtructions in their remembrance, & practiſe it in their liues, being like herein to the thriftie houſholder, who treaſureth vp his goods, or to the good ground, which keeping the corne, in time conueniét bringeth foorth frute. Great rewards are promiſed in the ſecond verſe vnto thoſe, who obey good admonitions. Firſt of all, a promiſe is made vnto them of long life, the root wherof is to be found in the fourth commandement of the morall law. Secondly a promiſe is made alſo of peace, that is to ſay of proſperitie, euen in theſe outward things; for godlineſſe hath the promiſes both of this life & the life to come. But here (may ſome ſay) how are theſe promiſes performed, ſeeing oftentimes the wicked liue as long or longer then the godly, and enioy outward bleſſings more then they? To anſwer briefly vnto this doubt, firſt the promiſes of God touching outward bleſſings are not abſolute or ſimple but conditional. Secondly, the obedience of the godly is not full but in part, and therefore no maruell it is, if in part onely they are made partakers of outward bleſſings. Laſt of all, the Lord giuing his children, in heauen, eternitie and glorie, performeth a great deale more, then here he doth promiſe.

James 1.23.

Luke 8.15.

3 *Let not *mercie and truth forſake thee, bind them about thy necke, write them vpon the table of thine heart,*

* or Goodneſſe, or bountie.

4 *And thou ſhalt find fauor and good ſucceſſe*

ceſſe before the eyes of God and man.

In theſe verſes, two points or precepts are ſummarily propounded, which throughout the whole chapter afterward are ſeuerally handled. To be briefe, herein two vertues are commended, and two rewards promiſed vnto the practiſe of them. The former vertue is mercie, whereby, all ſorts of duties ſeruing to the benefiting of mē, are to be vnderſtood, as almes, viſiting of the fatherleſſe and widowes, and ſuch like. The later is truth, vnder which gift, faith vnfained & ſinceritie in all actions, is comprehended. For indeed *the end of the law* (as Paule ſpeaketh to Timothie) *is loue out of a pure heart, and a good conſcience, and faith vnfayned.* 1. *Tim.* 1. 5. And behold (ſaith Dauid in the Pſalme vnto the Lord) *Behold thou art delighted with truth, and in ſecret haſt made wiſedome knowne vnto me.* *Pſal.* 51. 8. Now, euen as ſignes & frontlets which are bound about the face or neck, are alwayes preſent: ſo both theſe vertues muſt alwayes be meditated on and practiſed. Again, as notes or letters written in paper or grauen in mettall, continue: ſo theſe graces muſt continually be thought on, and firmely written, not in paper or in ſtone, but in the fleſhly tables of our hearts. The ſelfſame thing is here ſignified, which is ſet downe in Deuteronomie, where it is ſayd, *lay vp theſe my words in your hearts and minds, and bind them for a ſigne on your hands, & place them betweene your eyes.* *Deut.* 11. 8. A like phraſe is vſed by the Apoſtle Paule to the Corinthians, and by the author of the Epiſtle to the Hebrewes. 2 *Cor.* 3. *Heb.* 8. The rewards promiſed to the forenamed vertues being alſo two, the former of them is *fauour*, whereby is meant the well liking of the Lord, before whoſe eyes the hidden man of the heart in the incorruptibleneſſe of a gentle & meeke ſpirit, is much worth and moſt amiable. 1. *Pet.* 1 3. The later reward is *good ſucceſſe*, that is, proſperitie and acceptation among men, who are wont to loue and recom-

pence such as do them good. This promise then is all one in a manner with that which the Apostle Paule setteth downe in the Epistle to the Romanes, where speaking of righteousnesse, peace and ioy in the holy Ghost, he saith, *that he which in these things serueth Christ, pleaseth God, and is acceptable to men.* Rom. 14. 18.

5 Trust in the Lord with thy whole hart, but leane not vnto thine owne vnderstanding.

6 In all thy wayes acknowledge him, and he will direct thy pathes.

The first particular dutie which we are exhorted to performe to the Lord, is herein set downe. *Trust in the Lord with thy whole heart*, doubt not of Gods fauour in Christ, or of the truth of anie of his promises, *but leane not vnto thine owne vnderstanding*, on the contrarie side, thinke not by thine owne pollicie to auoyd euils, or to attaine vnto good things. For in deed so long as we put any confidence in our owne gifts, we can neuer truly or surely relye on God alone, or looke for helpe from him onely. Yea that which is more, the wisedome of the flesh is enmitie to God, and the naturall vnderstanding of man, is not able to comprehend spirituall mysteries, but disputeth against the plaine truth of Gods word or promises. *In all thy wayes acknowledge him.* In all the actions of thy life, set the Lord onely before thee, aske counsell what is best to be done at his word, cal vpon him by prayer, giue him thankes, and referre all things to his glorie. *And he will direct thy pathes.* The Lord will blesse thy counsel and enterprises. For it can not be, but that we must needes find God an approuer and defender of those actions and courses, which we attempt and go about in his name and feare, hauing him for our author and captaine.

7 Be not wise in thine owne eyes, feare God and

and depart from euill.

8 *So health ſhall be vnto thy nauell, and moiſture vnto thy bones.*

In theſe verſes, we haue the ſecond dutie of pietie commended vnto vs. *Be not wiſe in thine owne eyes*, folow not thy corrupt reaſon, neither in matters of religiō, nor in the ordering of thy life and conuerſation, but follow the line of Gods word in all things. For indeed conceipt and ſelfe loue, cauſeth men to erre moſt groſſely, and to thinke they do very well, when they do very ill, as alſo to be ſecure in their ſinnes, yea to defend them ſelues in their moſt wicked deedes, as may appeare in *Saules* offring of ſacrifice, and ſparing of *Agag*. *Feare God and depart from euill.* Be not ſo bold as to worſhip God after thine owne conceipt, but follow the direction of his word & reuerence his maieſtie, who will grieuouſly plague thee, if thou continueſt obſtinately in thy wil-worſhip or euill courſe of life. Wherfore, if thou haſt bene ouertaken with any ſinne, forſake it, becauſe thou canſt not pleaſe God nor do good, before thou haſt departed from that which is euill. *So health ſhall be vnto thy nauell, and moyſture vnto thy bones.* When thou confeſſeſt and forſakeſt thine iniquitie, then if thou art viſited with ſickneſſe or any aduerſitie, thou ſhalt be reſtored to health, & enioy the welfare both of bodie and ſoule. The Prophet *Dauid* felt the experience hereof in his own perſon: for all the while that he kept cloſe his ſinne, his humors were turned into the drought of ſummer, but when he made it knowne, or confeſſed it, then the Lord tooke away the puniſhment of his iniquitie, ſo that on the contrary ſide, there was *health to his nauell, and moiſture to his bones.*

1. *Sam.* 13. 9. *Item* 15. 13.

Pſal. 32. 3. 4. 5. &c.

9 *Honor God with thy ſubſtance, and with the firſt frutes of thy whole increaſe,*

10 *So shall thy barnes be filled with plentifulnesse, and thy wine presses breake in sunder with new wine.*

These verses containe a precept, wherin the third dutie of godlinesse is prescribed. *Honour God with thy substance,* by outward signes of thankefulnesse, as by paying of tithes, and by bestowing thy goods on holy vses, declare and expresse that reuerence and account, which thou hast the Lord in. Albeit, where abilitie is wholy wanting, the Lord is content with the inward thankfulnesse of the mind alone: yet he wold haue those who are rich or of abilitie, to declare the gratitude of their hearts, by outward testimonies and frutes of obedience. The ninth verse is nothing else in summe, but a repetition or exposition of that statute of the Lord in Exodus concerning the paying of first frutes and such like oblations to him. For in the foure and thirtith chapter of that booke and the sixe and twentith verse, *Moses* saith to the people of Israell from the Lord, *bring all the first frutes, the first frutes of thy land, into the house of Iehouah thy God.* Now albeit we are not at this time tyed as the Israelites in olde time were, to bring our corne and wine into the Tẽple to be offred, or beasts to be sacrificed, or the first borne to be redeemed with a summe of money: yet we ought to honor the Lord, by bestowing our goods on holy vses, as on the maintenance of the ministerie and the reliefe of the poore. For this cause *Paul* saith to the Galathians, *let him which is instructed in the word, minister to him who instructeth him in all things. Be not deceiued, God is not mocked.* Now, wheras here we are exhorted, not onely to honor God with our substance, but with the first frutes, or (as the word also importeth) the chiefe of our increase: this sheweth, that it is not inough for vs, when God hath giuen vs abundance to bestow onely a litle and that of the worst of

Gal.6.6.

our

our goods on good vſes, no, but we muſt be verie franke and liberall, ſowing plentifully, that alſo we may reape plentifully. Truly, if any be indued with zeale or faith indeed, they will not be ſparing or niggardly, but very forward & bountifull in thoſe things, which appertaine to the Lord. An example of the truth hereof we may haue in *Abel*: for whereas *Moſes* affirmeth, that *Abel* did offer a gift to the Lord of the firſt borne and fatteſt of his flocke, the Apoſtle vnto the Hebrewes plainly teacheth, that he by faith offered a greater ſacrifice to the Lord then *Cain*, inſinuating that becauſe *Abel* beleeued in God, he cared not what coſt he beſtowed on his worſhip. The promiſe which in the tenth verſe is made vnto thoſe who honour the Lord with their goods, importeth thus much, that ſuch ſhall not want in this world or the world to come, but enioy ſtore of all good things. Worldly people commonly think, that if they beſtow much on good vſes, they ſhall go a begging: and, that whatſoeuer goeth that way, is loſt. But here we are taught, that by our liberality toward the maintenãce of Gods ſeruice, we do not onely not looſe, but gaine much to our ſelues. For this cauſe the prophet *Malachie* ſpeaketh thus to the people of Iſraell, *bring your tithes into the treaſure houſe, that in mine houſe there may be foode, and trie me now herein ſaith the Lord of hoſts, whether I will not open to you the windows of heauen, and bring forth a bleſſing without meaſure.*

Gen. 4. 4.

Heb. 11. 4.

Mal. 3. 10.

11 *My ſonne, deſpiſe not the chaſtiſement of the Lord, neither faint vnder his correction,*

12 *For whom the Lord loueth he correcteth, and he * ſcourgeth euerie ſonne whom he receiueth.*

* v ce ab *I turne ſcourgeth, reading it rather* ca ab *as the Apoſtle did Heb.* 12. 6. *& as the ſame word is vſed Iob* 5. 17. *where ſee thee roote of this inſtruction.*

Theſe ſentences wherein a fourth dutie of piety is

commended, containe partly an exhortation vnto patience, and partly a reason enforcing the same. *My sonne, despise not the chastisement of the Lord*, make not light account of the Lords visitation, either imputing it vnto chaunce or fortune, or suffering it to passe without any frute or profit to thine owne soule. *Neither faint vnder his correction.* Torment not thy self with griefe, languish not nor pine away, quaile not nor shrinke vnder the crosses which the Lord layeth on thee, be they neuer so many, so great, or so continual. *For whom the Lord loueth he correcteth*, for the Lord oftentimes suffering his enemies to go vnpunished in this world, in great fauor chasteneth his friends as it were, that they should not perish with the world. *And he scourgeth euery sonne whom he receiueth.* The Lord also schooleth by aduersitie euery one whom he admitteth to be his spirituall sonne or daughter.

See this place of Scripture amplified & applied Heb.12.5.6.

13 *Blessed is that man who findeth wisedome, and the man that getteth vnderstanding,*

14 *For the marchandise thereof is better then the marchandise of siluer, and the reuenue thereof, [is better] then gold.*

15 *Shee is more precious then pearles, and all thy delites are not to be compared vnto her.*

Nowe the wise king returneth to commend that wisedome, whereof he hath before intreated. *Blessed is the man who findeth wisedome*, happie is he who attayneth to the knowledge of God, *and the man that getteth vnderstanding*, happie is he that commeth vnto the practise of Gods will, *for the marchandise thereof is &c.* for the gaine which is gotten hereby is exceeding great, seeing wisedome preserueth the life of a man, and bringeth him vnto saluation. *She is more precious the pearles, &c.* To conclude, wisedome is also more excellent and more pleasant, then all the treasures or

Ecclesiastes.7. 13.

Mat.13.46.

pleasures

pleasures of this world, which are but dung in regard of the excellent knowledge of Iesus Christ. *Psal.*19.10. *Phil.*3.8.

16 *Length of dayes is in her right hand, in her left hand riches and honor.*

17 *Her vvayes are the vvayes of pleasantnesse, her pathes are all* [pathes] *of peace.*

18 *Shee is a tree of life to them that lay hold on her, and they vvho keepe her are blessed.*

The gifts which wisedome bestoweth on men are rehearsed in these verses. *Length of dayes are in her right hand*, wisedome giueth long life, yea immortalitie to those who seeke after her, whilst in the meane season the vngodly perish by vntimely death, some of them wasting their strength by adulterie, some of them ouerwhelming their stomachs with drinke, some consuming their hearts with enuie, some breaking their galles with anger, some being slaine in frayes, some executed by course of lawes, finally some being cut of by the immediate hand of the Lord him selfe. *In her left hand riches and honor.* Moreouer wisdome as a bountifull Queene, giueth to them who obey her, not only long life, but worldly wealth and earthly glorie, or at the least spiritual graces which are durable riches, and eternall saluation, which is a crowne of immortall glorie. *Her wayes are wayes of pleasantnesse, her pathes are pathes of peace.* Furthermore wisedome worketh ioy in the holy Ghost, so as that the spirituall worshipper of God not onely practiseth the word of God with delite, or meditateth therein with exceeding cõfort, but feeleth certaine sugred motions of the spirit, together with peace, that is to say inward and outward quietnesse, so that the godly wise man is at rest within him selfe, and moreouer through the fauor of the Lord, findeth good successe in all things, & prosperitie. The stones of the streete and the beastes of the *Mat.*11.30. *1.Ioh.*5.3. *Phil.*4.7.

field are in league with him, who walketh vprightly: He that is vnder the shadow of the Almightie shall not neede to feare the arrow nor the noysome pestilence. Now, because it would be endlesse to prosecute in this sort, all the particular frutes which wisedome worketh in her children: *Salomon* concludeth that, which was affirmed in the beginning, with an effectuall and excellent sentence, saying, *She is a tree of life to those who lay hold on her, and they who keepe her are blessed.* That is to say, she saueth mens soules, and maketh them immortall. Looke then, what a manner of thing the tree of life in Paradise was, which was a signe of Gods fauour: or the tree of life shewed to *Moses* in Marah was, which sweetened the bitter and deadly waters: or the tree of life seene by *Iohn* in a reuelation was, which brought foorth twelue frutes, and the leaues therof were for the curing of the Gentiles: or to conclude, any liuing or good tree is, which bringeth foorth frute whereby men may liue: such a thing is the wisedome of God, which sealeth vs vnto our election, bringeth foorth in vs the frutes of sanctification, purgeth out our corruption, and maketh vs partakers of saluation.

Gen.3.22.

Exod.15.25.

Reuel.22.2.

19 *The Lord, by wisdome hath founded the earth, he hath established the heauens, by vnderstanding.*

20 *By his skill, the depths haue bene cleft in sunder, and the clouds aboue droppe downe the dewe.*

In these sentences the praises of wisedome are enlarged by the mētioning of those great things, which therby the Lord hath wrought in the world. It ought not to seeme strange vnto any, that *Salomon* hauing before considered wisdome as it is possessed by man, now proceedeth to speake of it, as it lodgeth in the bosome

bosome of Ichouah, euen the first person in the Trinitie, for so this name is taken in this place. The riuer and the fountaine are both of one nature, and when pure water hath bene looked on in the streame, it is a pleasaunt thing to behold it in the conduict head. Now, Iesus Christ the wisedome of the Father, working together with him, is here shewed to haue wrought foure excellent workes of wonder. The first is, *the founding of the earth*, which being made of nothing, and being vpheld by nothing saue onely by the power of God, and yet being also the mother & pillar of all things, must needs be a foundation and groundworke of singular skill and cunning. The second is, *the establishing of the heauens*, which declare the glorie of God as the Prophet speaketh. The heate of the sun, the moisture of the moone, the influence of the stars, the motions of the celestiall globes, are manifest proofes of vnderstanding incomprehensible. If we maruell at the litle clockes which are made by the art of man, how much more may we iustly wonder at the skie, the diall of the world? The third is, *the cleauing of the deepes in sunder*. As the mercie of God appeareth herein, that the earth as a nurse giueth waters as milke, to quench the thirst of the creatures: so his wisedome doth no lesse shew it self, in that a passage is made in the ground and hardest rockes, for soft and moyst waters to pierce through & to rise vp by. Now to come to the last effect of wisedome, the Lord in causing the vapors to ascend out of the earth, to the end that being distilled in the aire, they might fall downe as honie drops on the ground beneath: declareth his rare and singular art and cunning. Not without cause then is this reckened among the workes of diuine wisedome, that *the clouds abone drop downe the dew*, whereby the withered plants are refreshed, and the parched earth is cooled. And yet all this while, nothing is sayd of the frosts, of snow, of haile, of o-

Psal. 104. 23.

ther meteors or creatures, wherein the great power of the singular wisedome of God appeareth. But the summe of all that doctrine which in these sentences
Ioh.1.1. is taught, is, that by the sonne of God all things were made, and are continually gouerned and preserued.

21 *My sonne, let not these things depart frō thine eyes, keepe true wisedome and counsell,*

22 *And they shall be life vnto thy soule, and a grace vnto thy necke.*

23 *Then shalt thou go on thy way securely, and not stumble with thy foote,*

24 *If thou shalt lye downe, thou shalt not be afrayd, but whilest thou restest, thy sleepe shall be sweete.*

25 *Thou shalt not be afrayd of any sodaine terror, or of the destruction of the wicked, when it commeth,*

26 *For God will be present with thy trust, and keepe thy foote from being caught.*

Salomon commeth now, to apply that doctrine touching the excellencie of wisedome, which he hath taught in the verses going before. In the one & twentith verse, he giueth his sonne an admonition: in the rest, he sheweth him the frutes which he shal receiue by obeying his instructions. *My sonne, let not these things depart from thine eyes, keepe true wisedome and counsell* or *aduisement*. Euen as they who loue any thing, continually and constantly set their eyes on that wherewith they are enamoured: so cast thine eye alwayes and perpetually meditate on, that heauenly wisedome which descendeth from aboue, and
Iames 3.17. is contrarie to that false and fained wisedome, which is earthly, sensuall and deuillish. *And they shall be life*

vnto

vnto thy soule, and a grace vnto thy necke. So, by the word of god & his spirit, thou shalt be nourished in this life vnto eternall life, yea thou shalt also be made partaker of the ornaments of this life and the life to come, shining as a starre on earth and in heauen. *Then shalt thou go on thy way securely, and not stumble with thy foote.* So, prospering in thine affaires, thou shalt be free frō the arrow that flyeth by day, neither shalt thou commit any such wickednesse or incurre any such danger or trouble, as that thou shalt fall, or at the least without rising againe. *If thou shalt lye downe thou shalt not be afrayd, but whilest thou restest, thy sleepe shall be sweet.* So not onely abrode but at home, not onely in the day time but in the night season (when troubles most stir in the heart and enemies practise mischiefe) thou shalt be safe and without dread or perplexitie of spirit. Thig is that which the Prophet speaketh of in the Psalme when he saith, that *the Lord giueth his beloued sleepe.* Neuertheless true it is that sometimes the Lord holdeth the eyes of his children waking, as he did *Dauids*, & troubleth them with fearefull dreames as he did *Iob*, but when he dealeth thus with them, it is either to chastise them for their offences, or to try their faith, or to stirre them vp to prayer, or to warne them of some thing to come to passe. Otherwise, ordinarily they take most sweete naps, yea euen then oftentimes, when they are in greatest troubles. The case standeth otherwise with the vngodly, who neuer lightly haue peace, but are as a raging sea, onely expecting temporal iudgements and eternall condemnation. Hence it commeth to passe, that euen in the night season whilst they are a sleepe, horrible dreams affright them, as may appeare in *Nebuchadnezzar*, and afterward grieuous interpretations thereof arise in their hearts, as is manifest by that exposition, which one of the Midianits gaue of his neighbours dreame, when *Gedeon* made warre against that people. *Thou*

Pſal.127.2.

Pſal.77.4.
Iob.7.14.

Dan.2.1.

Iud.7.13.14.

shalt not be afrayd of any sodaine terror, nor of the destruction of the wicked, when it commeth, for God will be present with thy trust, and keepe thy foote from being caught. To cōclude, so, when thousands shall fall on thy right hand or ten thousands on thy left, when some pestilence or sword, or other plague shall sweepe away the wicked, thou shalt be of good courage, or at the least haue no cause to feare. For not mortall men onely, no nor celestiall Angels alone, but the Lord him selfe shall stand by thee to defend and succour thee, vpon condition that thou put thy trust in him. True it is, that the godly are sometimes enwrapped in those commō calamities, which befall the wicked: but alwayes as the Apostle speaketh, they receiue the reward of their faith, euen the saluatiō of their souls, for which cause they may be alwayes secure.

See the route of these sentences Iob 5.21. Psal. 91 and the vse therof Phil. 1.28

1. Pet. 1.9.

27 *Withhold not the good from the owners thereof, when it is in the power of thine hand to do it.*

Now, *Salomon* commeth to prescribe those duties, which properly belong to the second table of the law, as the former did to the first. In this verse, he chargeth his sonne, in no case to keepe backe from other, the things which are due vnto thē, in regard of their necessitie or of right which they haue therunto. The borrower is then to repay his debt to the lender, the finder to restore that which he hath taken vp, to the looser, he which hath receiued anie thing into his custodie, is to bring it forth to him who reposed trust in him, the maister is to pay the seruant his wages, finally euery one is to practise that precept of the Apostle, *owe nothing to any man, but to loue one another.*

See the ground hereof Exod. 22. 7. 22. 14.

Rom. 13. 8.

28 *Say not vnto thy neighbour, go thy way and returne, to morrow I will giue thee, when the thing is with thee.*

Herein,

Herein, euery one is commaunded, in no case to differre the doing of good deeds. Three causes there are, why gifts should be giuen and helpe lent to our neighbours, without delay. The first is, for that the Lord loueth a chearefull giuer. The second, that whilest we differre our helpe, the soules of our brethren may faint, or their bodies perish. The last is, that delay is a signe of an vnwilling mind.

29 *Practise no euill against thy neighbour, when he dwelleth peaceably by thee.*

Treachery or practising of mischiefe against those who dwell in the same place with vs, is here forbidden. Iniurie is to be done to none, but to do wrong to a friend or neighbour, yea to deuise or practise mischiefe against one that abideth in the same town or citie with vs, and therein carieth him self quietly, is aboue all things to be auoyded, as a sinne most odious vnto God and man. *Dauid* pondering the grieuousnesse of this iniquitie, wisheth, that if he had committed it, then the enemie might take his soule, and lay his honor in the dust. Neuertheless, manie now a dayes exercise this craft as it were, onely bending their wits how to draw into trouble, such simple and harmelesse people, as dwell where they do. *Psalm. 7. 4.* *Trecherie.*

30 *Striue not with any man causelesse, when he hath done thee no harme.*

Quarrelling or brabling is condemned in this instruction. The meaning hereof is thus much, in any case neither prouoke to wrath nor molest him, who medleth not with thee, nor hath anie way offended thee. It is lawfull to conferre priuatly, or to complain to a magistrate, of a wrong offered. But to lay blame on any one who is not faulty, or to accuse an innocent person, or to contend with one who is quiet, is to ouerthrow all humanitie and societie. *Iosia* would needs take vp the sword against *Pharao Necho*, but he peti-

shed by it. Now, whereas here it is sayd, *when he hath done thee no harme*, these words containe no warrant of priuate reuenge, or of wreaking our anger vpon euerie one who giueth vs iust occasion of offence, but a reason prouing that we are not to striue with a man causlesse, whereof this is the summe, that it were an vnreasonable thing to molest those, who haue not deserued to be molested.

* or *A man of violence or oppression.*

31 *Fret not at a* troublesome man, neither chuse any of his wayes,*

32 *For the froward is abhomination to the Lord, but his secret is with the vpright.*

33 *The curse of God is in the wicked mans house, but the dwelling of the righteous is blessed.*

Iames 4.10. 1.Pet.5.5.

34 *Surely he will scorne the scorners, but he will giue grace to the humble.*

35 *The wise shal inherit honor, but shame shall take away fooles.*

See the root hereof Psal.37.25.Iob. 5.3.

In this conclusion of the chapter, first, an exhortation not to enuie the wicked is contained. Secondly, sundrie reasons are set downe, both enforcing this admonition, and those, which before haue bene giuen. *Fret not at the troublesome man, neither chuse any of his wayes,* Neither grudge at the rage or power of anie who annoyeth thee or other, neither be drawn aside by his prosperous estate, to like of his doings, or to fawne on him. *For the froward is abhomination to the Lord, but his secret is with the vpright.* For first of all, God abhorreth the obstinate as his enemies, shunning them also as filthie excrements or serpents, but he hath a secret fellowship with the godly as his friends, visiting them in troubles, bestowing his blessings on the, talking with them by his word, and drawing neare

vnto

vnto them by his ſpirit. *The curſe of God is in the wicked mans houſe, but the dwelling of the righteous is bleſſed.* Secondly, God doth plague the houſe of the wicked, ouerthrowing their habitations by tempeſts, putting griefe into their hearts, and ſending diſeaſes on them and theirs: but in the meane ſeaſon, he bleſſeth the righteous in their goods, their bodies, their ſoules, & the places wherein they keepe. *Surely, he will ſcorne the ſcorners, but he will geue grace to the humble.* Thirdly, the Lord reſiſteth the proud, croſſing their enterpriſes, ouerthrowing their eſtates, powring on them temporall and eternall plagues; but he honoureth the lowly, enduing them with outward bleſſings, the inward gifts of his ſpirit, & immortall glorie. The truth hereof may appeare in the examples of the builders of the towre of Babel, *Pharao* and *Nebuchadnezzar*, on the one ſide: and in *Abraham*, *Iob*, *Iohn* the Baptiſt, *Elizabeth*, and the Virgine *Marie*, on the other. Now, they are called lowly, who willingly ſubmit thé ſelues to the Lord, neither refuſe any thing, which either by the word of God, or his prouidence, is impoſed on them. *The wiſe ſhall inherit honor, but ſhame ſhall take away fooles.* Laſt of all, they who are wiſe vnto the Lord and their owne ſaluation, ſhall be aduaunced to account and eſtimation, if not in this life, yet in the world to come, where they ſhall be crowned with euerlaſting glorie: but as for thoſe fooles, who contemne Gods word and follow their owne fancies, the Lord will make them ſpectacles of vengeance & ſhame, either on earth, or at the day of iudgement, in hell. If then the enemies of God may be pitied by the faithfull, for theſe cauſes the godly are rather to take compaſſion on them, then either in regard of their rage to be moued to anie paſſion, or in reſpect of their proſperitie which laſteth but a while, to follow their iniquitie, which ſhall be puniſhed for euer.

THE IIII. CHAPTER.

1 *Heare, ô sonnes, the instruction of a father, and hearken to know prudence.*

2 *For I giue you a good lesson, forsake not my doctrine.*

THis fourth chapter, containeth the fourth sermō of *Salomon*, wherein he reporteth to his sonnes, the speeches of his father *Dauid* to him. In these verses, we haue a preface or forespeech, wherin the wise king stirreth vp his children to hearken to his instruction, partly by his fatherly authoritie, partly by the excellencie of the doctrine which he deliuereth, calling it *a good lesson*, euen as the author of the Epistle to the Hebrewes tearmeth the holy Scripture, *the good word of God.* Heb. 6. 5.

3 *Whilest yet I was my fathers sonne, a tender and onely one in the sight of my mother,*

4 *He nourturing me said vnto me, let thine heart hold fast my words, keepe my commandement, that thou mayst liue.*

Salomon in these words, setteth downe the first part of *Dauids* speech vnto him, wherein he prepared him to receiue his instructions. *Whilest yet I was my fathers sonne*, when as yet I was vnder my fathers wing, by him accounted as his best beloued child, *a tender and a only one in the sight of my mother*, and when as, albeit *Beersheba* who bare me had more sonnes by *Dauid*, yet I was her darling and her ioy alone. *He nourturing me said vnto me, let thine heart hold fast my words, keepe my commaundement, that thou mayest liue.* Then, he bringing me vp in the information of the Lord, charged me with all attention to listen to his admonitions, affirming that they would make me a partaker of the good things of this world and the world to come. By this example of 2. Chro. 28.

Dauid,

Dauid, all Christian parents are to be stirred vp, to haue regard not onely of the bodies but of the soules of their children,

See examples of like care of bringing vp of childrē in gods feare, in Abraham, Iob Eunice & Bathsheba.

5 *Purchase wisedome, purchase prudence, forget not, nor decline from the speeches of my mouth.*

6 *Forsake her not, and she will keepe thee, loue her, and she will preserue thee.*

One of those precepts or exhortations which *Dauid* gaue vnto *Salomon*, is herein set downe and enforced by a reason. *Purchase wisedome, purchase prudence, forget not, nor decline from thee speeches of my mouth.* Procure vnto thy selfe by selling thy commodities and pleasures, and by vsing the meanes of cost and labor, the knowledge of Gods will and the discretion of his spirit, which graces once attained, neuer through anie negligence in any case forgo. *Forsake her not, and she will keepe thee, loue her, and she will preserue thee.* So doing, wisedome and prudence as certaine watchmen will shield thee that thou come not into any danger, and if peraduēture thou shalt fall into some trouble, they will preserue and deliuer thee from destruction.

7 *First of all [seeke] wisedome, purchase wisedome, & with thy whole possession purchase prudence.*

8 *Magnifie her, and she will aduance thee, if thou shalt embrace her, she will honor thee.*

9 *She wil set on thine head a comely attire, she will put vpon thee a crowne of glorie.*

Here we haue another precept or admonition of *Dauid*, accompanied with a most sweet promise. *First of all seeke wisedome, purchase wisedome*, before all things and aboue all things, labour after the kingdome of God, *and with thy whole possession purchase prudence*, let

Mat.6.33.

nothing in the world be so deare or precious vnto thee, as that thou wouldest not willingly part from it or bestow it, rather then not obtaine the vnderstanding of Gods will, which is as a treasure hidden in a
Mat.13.44.45. field, or as a peerlesse pearle, the which to buy, a wise marchant sold all that he had. *Magnifie her, and she will aduance thee, if thou shalt embrace her, she will honor thee.* If thou shalt count all things but dung in regard of the excellent knowledge of Christ, certainely this grace of God, as a Queene, shall either make thee honorable in the eyes of prophane people, as it did *Ioseph* in *Pharaos* sight, or it shall make thee gracious and glorious in the sight of good men, the Angels, and God him selfe. *She will set on thine head a comely attire, she will put vpon thee a crowne of glorie.* To conclude, wis-
Reuel.1.5. dome wil make thee a king and priest vnto the Lord, yea an inheritor of that crowne of glorie, which the righteous God hath layd vp in heauen, for those who loue him.

10 *Heare, ô my sonne, and receiue my sayings, and yeares of life shall be multiplied vnto thee.*

11 *I teach thee the way of wisedome, I leade thee by the pathes of equitie.*

12 *When thou shalt walke, thy gate shall not be strait, and if thou shalt runne, thou shalt not be hurt.*

13 *Lay hold on her instruction, leaue not of, keepe her, because she is thy life.*

In these verses, a third precept is comprehended, attended on with reasons as were the former. *Heare ô my sonne and receiue my sayings, and yeares of life shall be multiplied vnto thee. I teach thee the way of wisedome, I leade thee by the pathes of equitie.* O my child, to the ende that thou

that thou mayst continue on earth and liue for euer in heauen: walke in those good paths of holinesse & righteousnesse, which I as a guide appointed frō the Lord, do shew thee by my precepts, and chalke out before thee by my doctrines. *When thou shalt walke thy gate shall not be strait, and if thou shalt runne, thou shalt not be hurt.* So doing, wisedome as a guide will direct thee in the right and plain way which leadeth to prosperitie in such sort, as that alwayes thou shalt find libertie and safetie. *Lay hold on her instruction, leaue not of, keepe her, because she is thy life.* Therefore keepe the doctrine of the word, and suffer not wisedome to depart from thee, because hereby thou shalt be quickened to fairh, obedience and immortalitie. For indeed Iesus Christ is the way, the truth and the life. And this is eternall life, to know the true God & him whom he hath sent, Iesus Christ.

14 *Enter not into the path of the wicked, neither walke in the way of euill men,*

15 *Auoyd it, go not through it, turne from it, and passe by it.*

16 *For they sleepe not vnlesse they haue done a mischiefe, and their sleepe is taken away, vnlesse they cause some to fall.*

17 *For they eate the bread of wickednesse, and drinke the wine of violence.*

18 *As for the path of the righteous, it is like the glistering light, which proceedeth to shine vntill the perfection of the day:*

19 *The way of the wicked is like the darkenesse, they knowv not vvhere they shall stumble.*

Herein, *Dauid* dissvadeth his sonne from hauing any fellowship with euill men. These verses containe

ſtraight charges, & diuerſe forcible reaſons tending to this purpoſe. *Enter not into the path of the wicked*, come not into the place where ſinners are, raſhly or to an ill intent, *neither walke in the way of euill men*, continue not in the companie, nor liue after the conditions of vngodly perſons. *Auoyd it, go not through it, turne from it, and paſſe by it.* Flye their preſence and doings with might and maine. *For they ſleepe not vnleſſe they haue done a miſchiefe, and their ſleepe is taken away, vnleſſe they cauſe ſome to fall.* They ſinne not of frailtie but of malice, not by occaſion as it were, but of an vnſatiable deſire of committing wickednesſe. The eye of the adulterer wayteth for the twilight, the thiefe ietteth abrode in the darke: to conclude, the harmefull man muſeth on miſchiefe in his bed. *For they eate the bread of wickednes, and drinke the wine of violence.* They liue not of honeſt labour, but of goods gotten by hooke and crooke, and moreouer it is meate and drinke to them to do euill. *As for the path of the righteous, it is like the gliſtering light, which proceedeth to ſhine vntill the perfection of the day. The way of the wicked is like darkeneſſe, they know not where they ſhall ſtumble.* The godly being the children of the day and of the light, are full of bleſſings, and increaſe in excellent ornaments, yea attaine at laſt to perfect proſperitie, as the ſunne in the morning ariſeth in glorie, and at noone commeth to perfect brightnes. On the contrarie ſide, as they who walke in the night go in great feare and fall moſt daungerouſly: ſo the wicked are full of ſinnes and calamities, which alſo ſometimes ouertake them in thoſe times and places, wherein they leaſt ſuſpect danger, and when they ſay peace, peace, as the Apoſtle ſpeaketh.

1. Theſſ. 5. 1.
2. Sam. 23. 4.
Dan. 12. 1. 2.

20 *My ſonne, hearken vnto my words, encline thine eares vnto my ſayings,*

21 *Let them not depart from thine eyes, keep them within thine haunt.*

22 For

22 *For they are life vnto those who find thē, & wholsom to the whole flesh, of euery one of thē*

Before that *Dauid* commeth to deliuer new instructions, he prepareth his sonne in these sentences by a preface to receiue them. He first demandeth an attentiue eare, saying, *My sonne encline thine eares vnto my sayings.* The reason hereof is, for that faith cometh by hearing, and the eare is the doore at which knowledge doth especially enter. Secondly, he requireth a watchfull eye. *Let them not depart from thine eyes.* If the eye be not sanctified by the word and spirit, enuie, pride, adulterie, and other vices, will therein haue an habitation. Thirdly, he doth also claime a faithful heart. *Keepe them within thine heart.* If the soule be careless or not inwardly reformed as well as the outward senses, the seede of the word is lost, which either the foules of the aire will picke out, or the thornes will choke, or the stones will cause to wither. *For they are life vnto those who find them, and wholsome to the whole flesh of euery one of them.* The doctrines of the Scripture are able to make men wise vnto saluatiō, yea whosoeuer obey them, shall be sure not onely to liue, but to liue in prosperous health, if not alwayes of the bodie, yet of the soule.

23 *Aboue all watch and ward keepe thine heart, for out of it proceed the issues of life.*

As before *Dauid* hath disswaded his sonne from the companie of wicked persons, so now he warneth him to take heed, that he haue no fellowship with any euill things. He forbiddeth in this verse the pollution of the heart or spirit. *Aboue all watch and ward keepe thine heart*, not onely looke that thy soule be free from pride, hypocrisie, and such vices, but aboue all other things, do this. Rather looke to the cleansing of thine heart, then to the cleansing of thy well: rather looke to the feeding of thine

heart, then to the feeding of thy flocke: rather looke to the defending of thine heart, then to the defending of thine house: rather looke to the keeping of thine heart, then to the keeping of thy money. *For out of it proceed the fountaines or issues of life.* Seeing the hart is the wel-spring of motion, sense, and vigor, the least hurt which befalleth the heart, must needes bring death, and therefore it standeth thee vpon, to looke that thine heart be not infected with any poyson, but especially that thy spirituall heart be not venomed with sinne; for out of the heart commeth murder, adulteries, and all mischiefes, as our Sauiour teacheth.

24 *Remoue from thee, the peruersenesse of the mouth, and put farre away from thee, the naughtinesse of the lippes.*

Now in the second place, *Dauid* admonisheth his
Col. 3. 8. sonne, to lay aside all euill and filthie speaking. The toung indeede is the most excellent member in our body, if so be that it glorifie God and edifie men. But if it breake the bridle or abuse it selfe in speeches, there is nothing in our whole body more hurtful thē it is. We are thē not without cause willed to remoue from vs the peruersnesse of the mouth, after that we haue bene exhorted aboue all things to looke to our harts. All the vices of the toung are comprehended vnder these two wordes, peruersenesse and naughtines. We are then charged to take heed of blasphemy, heresie, periurie, lying, cursing, iesting, backebiting, brawling, fooliſh speaking, boasting, and infinit other such deformities of the mouth and of the lips.

25 *Let thine eyes looke directlie on afore, & let thine eyeslids viewe streight before thee.*

26 *Ponder the path of thy foote, and let all thy vvayes be ordered aright.*

27 Turne

27 *Turne not to the right hand or the left, remoue thy foote from euill.*

In this cõclusion of the Chapter, we haue the last instruction of *Dauid* set downe. The summe of it is, that his sonne should keep all the parts of his body & powers of his soule in the obedience of Gods commaundements. *Let thine eyes looke directly on afore, &c.* Ephes. 5. 15. Walke circumspectly, not as the vnwise but as the wise, redeeming the time. For, to take heede to the way, to looke on strait before, and not to turne aside hither or thither, are properties of a wise traueller. Now what a daungerous thing it is to looke awry neuer so litle, the example of *Lots* wife may testifie. *Iob* cõsidering this point verie deepely, made (as he witnesseth) a couenant with his eyes, not to looke on a mayd. The roote of these preceptes is to be found in the fift of Deutronomie and the thirtie and eight verse, where the Lord speaketh thus to the people of Israell, *You shall take heede that you doe as the Lord your God commaundeth you, see that ye decline not, either to the right hand or the left.*

THE V. CHAPTER.

1 *My sonne hearken vnto my wisedome, bow downe thine eare to mine vnderstanding,*

2 *That thou mayst regarde counsell, and thy lips preserue knowledge.*

Salomon in this Chapter beginneth a new Oratiõ, wherof this is the Preface. *My sonne harken vnto my wisedome*, stirre vp the affections of thy minde & applie the powers of thy soule vnto my sage doctrine. *Bowe downe thine eare to mine vnderstanding*, applie also the senses of thy body, and listen with thine eare

as they vse to do, who are desirous to heare anie speech which they thinke to concerne them. *That thou mayst regard coũsell.* To the end that by this means thou mayst be endued with spiritu all pollicie, *and thy lips preserue knowledge*, to the end also, that thou mayst haue the word of God in thy month as a buckler to repell all the firie darts of Sathan, and namely the allurements of the harlot, as *Ioseph* did the entisemẽts of his mistresse.

3 *Albeit the lips of a strange woman drop as an honie combe, and the roofe of her mouth is softer then oyle,*

4 *Yet her later end is bitter as wormwood, and sharpe, as a two edged sword,*

5 *Her feet go downe to death, her steps go downe to the graue.*

6 *Lest thou shouldest ponder the way of life, her pathes wander thou knowest not* [*whither.*]

In these verses, *Salomon* describeth an harlot, painting her out most liuely in her colours, to the ende that his sonne may grow into the greater detestation of her. *Albeit the lips of a straunge woman drop as the hony combe, & the roofe of her mouth is softer then oyle.* Although the naughtie womans wordes flow from her without pressing, and are sweet to flesh and blood, inasmuch as they tickle the senses with promise of ioyes and pleasures: although also they are without any roughnesse, yea they are verie plausible, soopling the vains and sinewes with flatteries and smooth shewes: *yet her latter end is bitter as wormewood, sharpe as a two edged sword.* Neuertheless for all this, her effects are most grieuous and deadly, being sorow of heart, shame, destruction and damnation. *Her feete go downe to death,*

her

her steps go downe to the graue. As she her selfe is neare to a plague, so she leadeth her louers vnto miserie & punishment both of bodie and soule. *Lest thou shouldest ponder the way of life, her pathes wander thou knowest not whither.* To conclude, vnto the end that thou mayest not find or discerne the way of holinesse and righteousnesse wherein thou art to walke: her speeches, gestures, and dealings are so craftie and crooked, as that like by-pathes full of turnings, they will leade thee hither and thither, & cause thee to stray in such sort, as that thou art sure to misse the kingdome of God, for no vncleane person shall inherit the kingdome of heauē as the Apostle witnesseth, but on the contrary side, fornicators, and adulterers the Lord God will iudge. *Heb.13.14.*

7 *Now therefore (ô sonnes) hearken vnto me, and depart not from the wordes of my mouth.*

8 *Put thy way far off from her, and draw not neare to the doore of her house,*

9 *Lest thou giue thine honor vnto other, and thy yeares to the cruell:*

10 *Lest strangers be filled with thy riches, and thy labours be in another mans house:*

11 *And thou mourne at the last, after that thy flesh and thy bodie haue bene consumed*

12 *And say, how haue I hated instruction, and my soule despised correction,*

13 *And haue not hearkened to the voyce of my teachers, and not enclined mine eare to mine instructors?*

14 **Within a litle space, I am in all euill, in*

* So the Hebrew word here vsed is taken, Psal.81.15 cahal a counsell,

gneda a multitude howsoeuer assembled.

the middest of the congregation and assembly.

In these verses, the spirituall father, partly admonisheth his sonne to vse all meanes whereby he may be preserued from adulterie, partly alledgeth sundry reasons to this intent and purpose. One meanes of auoiding the allurements of the strumpet, is listening to good counsell or the word of God, contained in these words, *Now therefore ô sonnes hearken vnto me.* Another is, flying of the place where she keepeth, *Put thy way farre off from her, and draw not neare to the doore of her house.* For in deed as it is in our common prouerbe, he that would no euill do, must do no thing which longs thereto. Men will shunne the doore of an house infected with the pestilence: much more then is the habitation of the harlot to be auoyded, who is infinitely more contagious and dangerous then anie plague. The first reason set downe by the holy Ghost to dissuade men from passing by the way where the adultéresse keepeth is, *lest thou giue thine honor to other*, lest thou loose by this meanes thy beautie, strength, and good name. The second reason is, *lest thou giue thy yeares to the cruell*, lest thou by this meanes incurring the fierce wrath of the naughtie womans husband, or kinsfolke, or friends, be cut off by their crueltie as *Shechem* was by *Shimeon* and *Leui*, before the naturall course of thy life be expired. The third cause is, *lest strangers be filled with thy riches, and thy labors be in another mans house.* Lest also like the prodigall sonne, thou spend thy goods vpon harlots, bauds, ruffians, and ill companions, yea euen that thy substance, which thou hast got by labour and earned dearely with the sweat of thy brows. The last argumét is, *lest thou mourn at the last*, finally lest when it is too late, thou howle and crie as the beasts which are drawne or stricken to be slaine, or as desperat men are wont to do, *after that thy flesh and bodie haue bene consumed*, when as now

thy

thy vitall spirits haue bene spent; & thy carkasse plagued and pined with some sore disease, *and say, howe haue I hated instruction, &c.* and then thou feele & acknowledge with griefe, that a Prophet was sent to thee. *within a litle space I am in all euill, in the midst of the congregation and assembly.* Suddenly in a short time, I am made an open spectacle of shame and vengeance, in the place of araignement and execution, before the bench and the common people. All these reasons are taken from humane dammages; and as concerning the last, it can not throughly be vnderstood, vnlesse it be cõsidered, that adulterers vnder *Moses* law were punished with death.

15 * *Drinke water out of thine own cestern, and liquour out of the midst of thine owne well.*

16 *Thy fountaines shall disperse them selues abrode, thy streames of waters in the streets.*

17 *They shall be thine in seuerall, and not other mens with thee.*

18 *Let thy well spring be blessed: and reioyce in the wife of thy youth.*

19 *Let her be a most louely hind, and an amiable Roe:*

20 *Let her pappes suckle thee at all times, dote in the loue of her continually.*

In these verses, a remedie of that foule vice of adulterie is prescribed, which a litle before hath bene condemned. *Drinke water out of thine owne cesterne, &c.* enioy thine owne yoke fellow, for mariage is honorable among all, &c. *Thy fountaines shall disperse them selues abrode, &c.* Rather here enioy thy delite to the full, then go astray with strangers. *Let thy well spring be blessed:* Let thy wife become a frutefull vine, that thou mayst haue plenty of children of thine owne, lawfully

* *To let passe diuerse other reasons, these words and verses I expoũd not Synecdochically as doth Iunius, but Allegorically of the vse of wedlocke, because the same state is vsually in the scripture shadowed out by the same borowed speeches which here are vsed, as Num. 24.7. Deut. 33.28 Esa. 48.1. Psal. 68.27. Esa. 51.1. Ouid as an ecche vnto Salomon, resoundeth these sentẽces in verse thus lib. 2. de remedio amoris,*

Explenda est sitis ista tibi quâ praeditus ardes.
Cedimus, è medio tam licet amne bibas.
Sed bibe plus etiã quàm quod praecordia poscunt.
Gutture fac pleno sumpta redũdet aqua.
Et fruere vsque tuâ nullo prohibente puella,
Illa tibi noctes auferat illa dies.

See a like admonition Eccles. 9.9

begotten in honeſt wedlocke. *And reioyce in the wife of thy youth.* Liue chearefully with her whom the Lord hath firſt matched with thee and linked vnto thee. *Let her be a moſt louely hind and a moſt amiable Roe.* Euen as the Hart being moſt fond of the hinde, followeth her vp and downe and ſolaceth him ſelfe with her: or as the Roe buck, being exceedingly enamoured with the female Roe, delireth in her, and wandreth with her: ſo walke, talke, & refreſh thy ſelfe with thy wedded ſpouſe, louing her moſt dearly all the dayes of thy life. *Let her pappes ſuckle thee at all times, dote in the loue of her continually.* Finally, euen as the litle infant contenteth himſelfe with the breaſts of his mother or nurſe; or as they who are ſtricken in yeares dote greatly on thoſe things which they like: ſo, being ſatiſfied with her alone, (whatſoeuer wants or frailties ſhe hath,) let her ſeeme of all other moſt beautifull, yet let her be a peereleſſe pearle in thine eye.

* or Deuen.

21 *And why ô my ſonne, ſhouldeſt thou* go aſtray with a ſtrange woman, and embrace the breaſt of another mans wife,*

22 *Sith euery mans wayes are before the eyes of the Lord, and he pondereth all his paths?*

23 *His owne iniquities ſhall take the wicked man, and he ſhall be held by the cords of his own ſinne:*

24 *He ſhall die for vvant of inſtruction, and for that he wandereth in his great folly.*

In this concluſion of the chapter, the ſpirit of God addeth a diuine reaſon diſſwading from adultery, vnto thoſe humane, which before haue alreadie bene ſet downe to this intent. *And why ô my ſonne ſhouldeſt thou go aſtray with a ſtrange woman, or dote on a ſtrange woman?* Great cauſe there is, why thou ſhouldeſt flie

all

all liking of other women beſides thine owne wife, & why thou ſhouldeſt not be ſo bold as to come neare vnto an harlot. *Sith euery mãs ways are before the eyes of the Lord*, inaſmuch as God plainly ſeeth the moſt ſecret actions that are done, yea the verie inward cogitatiõs of the heart. *And he pondereth all his pathes.* Yea and ſith the eternal God examineth all the deeds & thoughts of men and iudgeth them in iuſtice. *His owne iniquities ſhall take the wicked man*, wherefore, howſoeuer for a time the vngodly perſon and the adulterer may go abrode freely or be out of trouble: yet his owne ſinne as a bailiffe or ſergeant ſhall at the laſt arreſt and apprehend him. For his conſcience ſhall checke him, & ſummon him before the tribunall ſeate of God. *And he ſhall be held by the cords of his owne ſinne.* Moreouer the troubles of the Lord, raiſed vp by his tranſgreſſions, ſhall as iaylors bind him with ſuch bands or irons as it were, that he cannot poſſibly eſcape, being kept togethe with the euill Angels in chaines of darkeneſſe againſt the day of iudgemẽt. *He ſhall die for want of inſtruction.* At the laſt, death and deſtruction as the Lords executioners, ſhal take away his life from him, yea they ſhall torment him in hell fire. Now all this ſhall befall him for want of inſtruction, for his ignorance, his careleſneſſe, his diſobedience, *and for that he wandreth in his great folly*, as alſo for that he goeth aſtray with the ſtrange woman, or committeth many like abhominations.

See a very like ſaying Iob 36.12

THE VI. CHAPTER.

1 *My ſonne, if thou haſt promiſed to be ſuretie to thy friend, or clapt thine hand vvith a ſtraunger,*

2 *Thou haſt enſnared thy ſelfe by the vvords*

of thy mouth, thou art caught by the ſpeeches of thy mouth.

3 *Do this now my ſonne, and deliuer thy ſelfe, in aſmuch as thou art come into the hād of thy neighbour, go to, ſubmit thy ſelfe and be importunate with thy neighbour.*

4 *Graunt no ſleepe to thine eyes, nor ſlumber to thine eye lids,*

5 *Deliuer thy ſelfe as a Roe out of the hand (of the hunter) and as a bird, out of the hand of the fowler.*

Herein the wiſe king warneth men, firſt not to enter into ſuretiſhip; then, if peraduenture they haue through vnaduiſedneſſe incurred this danger, to vſe all good meanes of getting out thereof. *My ſonne if thou haſt promiſed to be ſuretie to thy friend,* if thou haſt in words told thy friend that thou wilt ſee his debt ſatiſfied, *or clapt thine hand with a ſtranger,* or if by any ſigne or leauing of earneſt, thou haſt bound thy ſelf to one with whom thou haſt no acquaintance, to ſee him contented for that which thy neighbour oweth him, *thou haſt enſnared thy ſelfe by the words of thy mouth,* thou haſt caſt thy ſelfe into daunger, and made thy ſelfe a debter to another by thy promiſe, *thou art caught by the ſpeeches of thy mouth.* Thou art taken and held by thy proffering of thy ſelfe to be ſuretie. *Do this now my ſon and deliuer thy ſelfe, inaſmuch as thou art come into the hand of thy neighbour: go to, ſubmit thy ſelfe, and be importunate with thy neighbour.* Firſt, requeſt in humble maner the creditor to be fauorable vnto thee, ſecondly vrge the debter to ſatiſfie his owne debt. *Graunt no ſleepe to thine eyes, nor ſlumber to thine eye lids.* Do this with all ſpeede and diligence. *Deliuer thy ſelfe as a Roe &c.* After the example of the beaſtes and foules who labour by all meanes

meanes to get out of the nets and from the pursuite which is made after them, endeuour thou to come out of the bondes of suretiship. All suretiship is not here forbidden or simply to be condemned. For *Paule* offred him selfe to be suretie vnto *Philemon* for *Onesimus*. Onely then rash suretiship is prohibited, & when the daunger thereof is incurred by folly, a wise endeuouring to be free from this snare and the trouble thereof, is aduised. Thus the word of God teacheth men not onely to be wise vnto saluation, but vnto their wealth, and vnto their quietnesse. *Epist. to Philem. 19. verse.*

6 *Go to the Pismire ô sluggard, behold her wayes and be wise.*

7 *For she hauing no guide, taskemaster, nor ruler,*

8 *Prepareth her meate in the summer, & gathereth her foode in the harueſt.*

9 *How long wilt thou lye ô sluggard, when wilt thou arise out of thy sleepe?*

10 *By a few sleepes, a fewe slumbers, a litle folding of the hands to* * *sleepe,* * *or Rest.*

11 *Thy pouertie commeth on thee in the meane season, as a speedie traueller, and thy* * *necessitie as an armed man.* * *or Needinesse.*

Slothfulnesse is condemned in these verses. *Go to the Pismire ô sluggard.* O slothful mã, if the law of God or the example of good men moue thee not to walke painfully in thy calling, go to the litle ant. *Behold her wayes and be wise.* Cõsider her industrie and forecast, learning by her exãple to be diligent and prouident. *For she hauing no guide taske-master, or ruler, prepareth her meate in the summer and gathereth her foode in the harueſt.* For albeit she hath no schoole-master to teach her, *See after 24. 33. also 30. 25.*

no ouerseer to call her to account, finally no Magistrate to compell or punish her as men haue, yet by a certaine instinct of nature, she prouideth & getteth in her victuals, whilest yet it is faire and warme weather, and whilest there is much corne growing in the fields or spilt on the groũd. *How long wilt thou lie ô sluggard &c.* O thou drowsie sluggard, wilt thou consume so much time in sleeping and lying in thy bed? *By a few sleepes &c.* Whilest thou thus multiplyest thy naps and slumberings, *thy pouertie commeth on thee, &c.* want ouertaketh thee as a swift traueller doth one who walketh slowly, and neede meeteth with thee, as an armed man doth one without a weapon, who is not able to resist him.

* or The wicked man. See this phrase applyed to Antichrist 2. Thess. 2. 3.

12 *The lawlesse person, the * man of sinne, walketh with a froward mouth,*

13 *He winketh with his eyes, he speaketh with his feete, he teacheth vvith his fingers,*

14 *Wylie imaginatiõs are vvithin his heart, he practiseth mischiefe continually, he stirreth vp contentions:*

15 *Therfore shall his destruction come speedily, he shall be suddenly broken without recouerie.*

This exposition is confirmed by the signification of the Hebrewe word compounded of bel and gnol, & by the vse therof in the scripture and in the Sanhedrim, where it is sayd, that they are men of Belial who haue shakẽ of the lawe of heauen from their necke.

A notorious wicked man is herin partly described and partly threatened. First he is called *a lawlesse person*, because he wil not be subiect to the yoke, of Gods law or mans law. Secondly he is termed *the man of sin*, because he euen hath sold him selfe to do wickedly. Thirdly it is sayd of him, that *he walketh with a froward mouth*, for that with his toung he blasphemeth God, and either reprocheth his neighbour, or entiseth him to error or some wickednesse. *He winketh with his eyes &c.* He abuseth all the members of his bodie, and

namely

namely these three, his eyes, his feet, and his hands, to be signes of leudnesse. *wyly imaginations are within his heart*, his mind is fraught with craftie deuises, *he practiseth mischiefe continually*, he from time to time worketh iniquitie, euen as an artificer laboureth in his trade. *He stirreth vp cõtentions*, finally he maketh debate in all places. *Therfore shall his destruction come speedily, &c.* for this cause the Lord will quickly ouerthrow him, and plague him most grieuously.

16 *These sixe things doth the Lord hate, yea these seuen are abhomination to his soule.*

17 *The haughtie eyes, a lying toung, and the hands that shed innocent blood,*

18 *An heart that plotteth wicked deuises, feete that be swift in running to mischiefe,*

19 *A false witnesse that* * *speaketh lyes, and him that raiseth vp contentions among brethrẽ.*

* or Forgeth.

We are taught in these verses, that albeit the Lord abhorreth all sorts of sinnes, yet there are some particular vices which he after a speciall sort detesteth, and vseth most seuerely to reuenge. First of all, he most extremely hateth *the haughtie eyes*, that is to say, pride together with the proud person, who sheweth his haughtinesse by outward signes, as namely by his lookes. Secondly, *a lying toung*, that is to say, falshood together with the lyer, who exerciseth his toung in telling vntruthes. Thirdly, *the hands that shed innocent blood*, that is to say, murder together with the murderer, who embrueth his handes in guiltlesse blood. Fourthly, *an heart that plotteth wicked deuises*, that is to say, craftinesse together with the wylie foxe, who bẽdeth his wits to deuise euill. Fiftly, *feete that be swift in running to mischiefe*, that is to say, mischieuousnesse together with the harmful person, who abusing his feet, walketh and posteth with Sathan his ringleader, frõ

See an example touching pride in Herod, touching falshood, in Ananias and Sapphira, touching murder in Cain, touching craft in Iezabel, touching mischieuousnesse in the Pharisees who compassed sea and land to make a Proselite, touching false witnesse bearing in the accusers of Steuen, and touching makebates in Abimelech Iudges 9.

place to place to do ſome villanie. Sixtly, *the falſe witneſſe who ſpeaketh lyes*, that is to ſay, the bringing in of an vntrue euidence, together with the forger of the ſame. Laſt of all, *him that raiſeth vp contentions among brethren*, that is to ſay, the ſowing of ſtrife together with the make-bate, who ſetteth at variance them who by nature, religion, or any ſuch bond are brethren.

20 *My ſonne obſerue thy fathers commandement, and forſake not thy mothers inſtructiõ,*

21 *Bind thẽ alvvay vpon thine heart,* [*and*] *tye them about thy necke.*

Salomon intending in this chapter againe, to diſſwade his ſonne from adulterie, prefixeth in theſe words a preface containing his aduiſe. *My ſon obſerue &c.* my child lay vp thy parents counſel as a moſt precious treaſure, and keepe it ſafely as moſt coſtly iewels.

22 *It ſhall leade thee vvhen thou walkeſt, it ſhall vvatch ouer thee vvhen thou ſleepeſt, it ſhall talke vvith thee vvhen thou vvakeſt.*

* or Lampe.

23 *For the commandement is a* * *lanterne, and doctrine a light, and reprooſes of inſtructiõ a vvay of life,*

24 *To preſerue thee from the naughty woman,* [*and*] *from the flatterie of the ſtraunge vvomans toung.*

Herein *Salomon* ſheweth the reaſons of that his aduiſe, which he did ſet downe in the two verſes going before. *It ſhall leade thee when thou walkeſt*, the counſell of thy godly parents, or the word of God by them applied vnto thee, ſhall as a guide direct thee in thy calling, actions, and iourneys. *It ſhall watch ouer thee when thou*

thou ſleepeſt, it will be alſo as a watch man to preſerue thee from temptations, troubles and dangers in the night ſeaſon. *It ſhall talke with thee when thou wakeſt.* Finally it will likewiſe be as a familiar friend vnto thee, conferring with thee in the morning or in the day time, of the mercies of God, of the promiſes of the word, and of ſpirituall matters. *For the commaundement is a lanterne*, for the law of the Lord is as a bright lamp which in the night ſeaſon ſhineth in a dark chamber; inaſmuch as it enioyneth that which is good, and forbiddeth that which is euill. *And doctrine a light*, the inſtruction of the word is againe as the light of the Sunne, which in the day time manifeſteth the way which is to be gone. For in like maner the doctrin of the ſcripture manifeſteth truth & error. *And reproofes of inſtruction a way of life.* Finally, rebukes for ſin, or the admonitions of Gods word, are like the way or path which directly bringeth men to their iourneys end, or to the place whither they would go. For as wholſome r proofes pull vs from our vices ſo they do hold vs in our duties. *To preſerue thee from the naughtie woman*, the word of God I ſay is ſuch a ſoueraigne preſeruatiue as hath bin ſpoken of, to keepe thee frō the adultereſſe, *and from the flatterie of the ſtrange womans toung*, and to preſerue thee from being ſeduced by the entiſing ſpeeches of the harlot.

See Pſal. 19. 8.
See Pſal. 119. 105.

25 *Deſire not her beautie in thine heart, neither let her catch thee with her eye lids.*

Now *Salomon* commeth to warne his ſonne, that he be not drawne to go aſtray by any prouocations vnto vnchaſtitie. *Deſire not her beautie in thine heart*, albeit ſhe is faire, yet looke not on her to luſt after her. *Neither let her catch thee with her eye lids.* Neither yet ſuffer her wanton or pleaſant lookes, to be a net to intangle thee or a fire to inflame thee.

26 *For by a whoriſh woman one is brought*

to a morſell of bread, and the adultereſſe hunteth for life, which is precious.

Two great hurts ariſing vnto men by following after ſtrange women, are here ſpecified as ſufficient reaſons to diſſwade euery one from the foule ſinne of adulterie. One is, the loſſe of goods. *For by a whoriſh woman one is brought to a morſell of bread.* Through whordome men come to extreme pouertie. For the harlots haue one part of their ſubſtãce, who haunt their companie, baudes and ruffians another part, officers before whom they are often conuẽted another part: the reſt conſumeth through a ſecret curſe of the Lord, and thus at laſt all commeth to nothing. Another miſchiefe is the loſſe of life it ſelfe. *For the adultereſſe hunteth for life, which is precious.* The vile harlot not onely bringeth a man to beggerie, but to death and deſtruction, being in this reſpect like vnto hunters, who ſeeke after the life of the poore beaſt. For the adultereſſe ſeeketh by all meanes to draw her companion to commit folly with her, whereby it commeth to paſſe, that he is layd open to her husbands rage, the magiſtrates ſword, & Gods wrath. Now, becauſe ſhe vſeth craft and deceipt to intangle her louers, it is not onely here ſayd of her that ſhe hunteth, but in the booke of the Preacher, that her heart is as nets, and her hands as ſnares. *Eccleſ. 7. 28.*

27 *Can anie take fire into his boſome, and his garments not be burnt?*

28 *Can anie walke vpon burning coales, and his feete not be burnt?*

29 *So is he that goeth in to his neighbours wife: whoſoeuer toucheth her, ſhall not be vnpunſhed.*

Now, the wiſe king commeth to amplifie the former

mer reasons, which here he doth by a most fit similitude. There is great likenesse betweene the adulteresse and fire, both in the propertie of inflaming and consuming. *Can any take fire in his bosome &c.* Euen as it is impossible, that fire should not consume those clothes or that body which it toucheth: so it can not be, but that the adulterous woman, will vndoe or hurt at the least very sorely, both in outward things and in his person, him, who cõmitteth folly with her. The consideration hereof caused *Iob* to say (from whom it is likely that *Salomon* tooke this comparison) that the sinne of adulterie is such a fire, as would (if he had committed it) haue consumed him vnto destruction, and quite rooted out all his increase. *Iob.* 31.12.

30 *A theefe is not despised, who stealeth to satisfie his soule when he is hungrie,*

31 *But if he be taken, he repayeth seuen fold, he maketh recompence with any substance of his house:*

32 *As for him who cõmitteth adulterie with a woman, he is voyd of vnderstanding, he who shall do this, destroyeth his owne soule.*

33 *He shall receiue a blow and blame, and his reproch shall not be blotted out,*

34 *For the fierce rage of a man is in iealousie, and he sheweth no mercie in the day of reuenge,*

35 *He hath no respect to any ransome, and he resteth not, albeit thou proffereſt many gifts.*

The reasons before set downe tending to dissuade from adulterie, are in this conclusion of the chapter enlarged by a comparison betweene the lesser sinne and the greater. *A theefe is not despised who stealeth to sa-*

tisfie his soule. Albeit it is a shame to steale, yet theft is not so foule a fault as to defile another mans wife. True it is, he who did steale to preserue his life, was by the law of God to be punished, for he was to make
Exod.22.1. full restitution or to be sold: but he was not to be put to death or to be noted with publike infamie: at the least when he had made restitution, all his discredit was to cease. *As for him who committeth adulterie with a woman &c.* The case standeth otherwise with the adulterer, who considereth not the greatnesse of his sinne, or of Gods iudgement against it, and therefore is voyd of vnderstanding, for he deserueth death and by the law of God he is to die. *He shall receaue a blow and blame, and his reproch shall not be blotted out.* He who committeth adulterie shall be pursued by the whorish womans husband vnto death, and executed by the magistrate, neither onely shall he liue and die like a stained and spotted man, but euen when he is dead, his infamie shall remaine. *For the fierce rage of a man is in iealousie.* Although effeminate persons can put vp the wrong offred them in the defiling of their wiues: yet those who haue any manhood in them, will not, neither possibly can. Indeed priuat reuenge is vnlawfull, but the secret motions of nature will so worke in this case, that men will pursue those before the magistrates euen vnto the death, who haue done them wrong in their chiefest treasures, which are more deare vnto them then life. How true this is, may appeare in the example of that Leuite of whom mention is made in the booke of Iudges, who seeing his
Iud.19.30. wife to haue bene shamefully abused, sent the partes of her dead bodie to the tribes of Israell with this message, *Consider the matter, consult, and giue sentence.* To conclude, the husband which is inflamed with iealousie or rage for wrong offered vnto him in his wife; will neuer be reconciled nor rest, till he hath bene reuenged of his aduersarie the adulterer euen

vnto

vnto the full. Now if man will not pardon the offence this way done to him, how much more will God punish the transgression of his law in this case, yea how much more seuerely will he reuenge such villanie?

THE VII. CHAPTER.

1 *My sonne, obserue my wordes, and lay vp my preceptes within thee.*

2 *Keepe my preceptes and thou shalt liue, and my doctrine, as the apple of thine eye.*

3 *Bind them to thy fingers, write them on the table of thine hart.*

4 *Say vnto wisedome, thou art my sister, and call prudence thy kinswoman.*

5 *That she may preserue thee from the strange woman, from the adultéresse who flattereth with her lippes.*

THis Chapter, wherein *Salomon* still intreateth of adulterie, consisteth of a Preface contained in these verses, and a parable, which first is propoũded, thẽ applied in the rest of the Chapter. After what maner we are to receaue the word of God, the wise king sheweth first in these speeches, *My sonne obserue my wordes &c.* If a man haue iewels he will not cast them in euery place, but he will keepe thẽ as safe as he can, vnder locke and key. Such carefulnes would the holy Ghost haue vs also vse, in hiding and keeping good instructions in our hearts. *Keepe my preceptes and thou shalt liue, and my doctrine as the apple of thine eye.* The instruction of the word is the same to the soule, which the eye is to the body. For as the body without the sight of the eyes, runneth vpõ many things that hurt

it, and falleth at euery litle ſtumbling blocke. So the ſoule moſt fearefully ruſheth into ſinnes, if it wãt the light and direction of the word. As therefore we are moſt carefull to keepe our eyes from hurt, ſo ſhould we be as charie and warie, to preſerue the admonitions of the Scripture. When *Nahaſh* the Ammonit offred to make a couenant of peace with the children of Iſraell vpon condition that they would pull out their right eyes, albeit they were in great diſtreſſe, yet would they not yeeld thereunto. In like manner then, let vs not for any thing in the world, part with the good inſtructiõs which once we haue receaued, yea let vs ſooner part from our eyes, thẽ from them. Let vs rather (as is added) *bind them to our fingers, and write them on the tables of our harts*, let vs haue them (I ſay) at our fingers ends, neuer ſuffring thẽ to vaniſh or to periſh. To this end euery one is admoniſhed in the laſt place, to ſay *vnto wiſedome thou art my ſiſter &c.* The loue betweene brethren ſiſters and kinsfolke is very naturall, and againe their familiaritie verie great. They often feaſt one another as did *Iobs* children, and they liue louingly together as did *Marie, Martha* and *Lazarus*. In like ſort then, we are not to be ſtrangers in the word, but we muſt be dayly conuerſant therein, louing it moſt dearely and following it moſt carefully. Thus if thou embraceſt and entertaineſt prudence, then, ſhe will preſerue thee frõ the ſtrange woman. The ſumme of theſe words is, that for as much as no man by himſelfe is able inough to take heede of the harlot, and the word of God is an onely ſoueraigne preſeruatiue againſt this euill: therefore it is with all diligence to be kept and regarded.

6 *For as I looked through the window of mine houſe out of a caſement,*

7 *I ſawe among the fooles, I marked among the lads, a witleſſe youth,*

8 *Who*

8 *Who passing through the ſtreet neare vnto her corner, wet the way toward her houſe,*

9 *In the twilight, at euening tyde, in the blackneſſe of the night, and the darkneſſe.*

Now, the wiſe king beginneth to propounde his parable, deſcribing in theſe verſes the fooliſh and wāton yong man, which was drawen at laſt to commit folly with the naughtie woman. *As I looked through the window of mine houſe.* They that wil ſtand in their chāmbers or looke out of the windows of their houſes, may heare and ſee many ſuch things done and ſayd, as here are ſpoken of. But *Salomon* through the window of his mind did view and behold the cuſtomes & behauiour of wantons. *I ſaw among the fooles &c.* He conſidered and fouud by obſeruation, that ſome raſh and vngodly youth with whom God is angrie for former ſinnes, falleth through his owne corruption, into the deepe pit of the mouth of the harlot at the laſt. *who paſſing through the ſtreete neare vnto her corner.* Here he wold giue vs to vnderſtand, that the vaine yong man by going the way where the harlot dwelt, was brought at laſt to commit whoredome. *In the twilight, at euening tide, in the blackneſſe of the night and the darkeneſſe.* He cōſidered what was done & ſayd, from euening to morning, and all night long, as alſo how the adulterer is wont to ſtray abrode when it is darke.

10 *Now behold a woman came foorth to meete him, in whoriſh attire, and ſubtill in hart.*

11 *She is a babler [and] ſtubburne, her feet abide not within her houſe,*

12 *Now ſhe is without, now in the ſtreetes, and ſhe lyeth in wayte at euery corner.*

The wiſe king hauing deſcribed the wanton youth, proceedeth to paint out the naughtie woman in her

colours. *Now* (saith he) *behold a woman came foorth to meete him &c.* An vnmodest strumpet, light in her apparell, and cunning as well to hide her craft as to deceiue, spying the wantō youth out of her house, tooke this occasion to tempt him vnto follie. *She is a babler and stubborne, &c.* She hath these three ill properties: first, she is not sparing of words, but very talkatiue. Secondly, she is not of a meeke spirit, but disobedient to God and her husband, yea very stout. Last of all, she is not an house-doue, but a gadder to and fro. *Now she is without, now in the streets.* She hath this propertie also, to lye in wayt for the chastitie of men in euerie place, as *Thamar* did when she sate in the high way, to tempt *Iudah* vnto whoredome.

13 *Then she taking hold on him, kissed him, and hardening her face, sayd vnto him,*

14 *I haue at home sacrifices of thankesgiuings, this day haue I payed my vowes:*

15 *For this cause I am come foorth to meet thee, whilest earnestly I seeke thy face, in good time I find thee.*

Those speeches of the harlot are here set downe, wherein she intreateth him to sup with her. *Then she taking hold on him kissed him.* The whorish woman saluteth the young man in a most bold and wanton manner, not with an holy but with a filthie kisse. As *Potiphars* wife laid hold on *Ioseph* to stay him, so she layeth hold on the yong mā, to draw him toward her house. *I haue at home sacrifices of thankesgiuing.* Sith I haue very good fare at home (saith she) I pray thee come and sup with me. God commanded in his law, that when any offred peace offrings for their prosperitie, part of those sacrifices should be burnt, part giuen to the Priest, part reserued to be eaten by thē who brought the same. Of this part then she speaketh in this place.

For

For this cause I am come foorth to meete thee, &c. Here is great good will pretended, but this loue was not true loue in deed, becauſe none can loue his neighbour aright, but he which loueth God as he ought. The ſenſe of theſe words is as if ſhe ſhould haue ſayd, Becauſe I beare thee moſt entire good will, I haue not ſent a meſſenger for thee but come my ſelfe, & what good lucke is this that I meete with thee?

16 *I haue decked my bedſted with couerlits, with ſundry picture workes, with curtaines of Egypt.*

17 *I haue perfumed my bed, with mirrhe, aloes, and cynamome.*

The harlot in theſe words intreateth the yong man hauing now ſupped with her, to ſtay and lodge in her houſe all night. The reaſon which ſhe bringeth to this intent, is taken from the ornaments and furniture of her bedding: I haue princely lodging for thee (ſaith ſhe) therefore I pray thee refuſe not to ſtay with me all night.

18 *Come thy way let vs take our fill of loue vntill the morning, let vs delite our ſelues with amorous ioyes.*

19 *For mine huſband is not at home, he is gone a farre iourney,*

20 *He tooke in his hand a bag of money, at the day appointed he will returne home.*

The naughtie woman in theſe verſes entiſeth the young man, vnto the vetie act of adulterie. To this ende ſhe bringeth two reaſons, whereof the one is pleaſure, (a ſubtill bayte to take the young man by,) the other is ſecuritie, telling him that her husband is gone a farre iourney, which long abſence of her huſband, is confirmed by two ſignes thereof, *the great bag*

of money which he tooke with him, and the set day, wherein he appointed to returne.

21 *She drew him by* her great craft, by the flatterie of her lips she prold him on.*

22 *He followeth her forthwith: as an oxe goeth to the slaughter, and as a foole to the correction of the fetters,*

23 *Vntill a sharpe pointed weapon cleaueth his liuer: like as a bird hasteneth to the snare, not knowing that it is set for her life.*

The force or issue of the straunge womans oratiō, is declared in these verses. First of all, herein she is resembled to a schoole-mistresse, which leadeth and draweth her nouices and scholers, to follow her and do what she prescribeth or perswadeth. Secondly, he (the young man I meane) is resembled, first, to an oxe which followeth rhe drouer to the shambles, where he is knockt on the head. For indeed in like maner the wanton youth followeth the harlot to her house, where the good man comming in at vnawares reuengeth him. In the next place, the young man is compared to a fooliſh malefactor, led to the prison, there to be kept in chaines vntill the day of execution, at which time the executioner thrusteth him through with some sharpe pointed sword, to the end that his heart or liuer being cleft or cut in sunder, his life may quite be taken away. For after this maner it fareth with the witlesse youth, who either by the harlots husband or the publike magistrate, is at last takē and put to death. Last of all, the young man is likened to a bird, which flying greedily toward the lure, is caught in the snare to her destruction. For he committing folly with the naughtie woman, is by one meanes or other plagued and reuenged.

24 *Now therefore (ô sonnes) listen vnto*

me,

* or The store of her craft.

Ce gneces el musar, *euil. I turn these words as Drusius doth, who thus rēdreth them in Latin Sicut stultus ad castigationem compedis. Pro. class. 1. lib. 4.*

That the executioners in those times vsed with the sword to thrust through or kill malefactors, may appeare 1. Kings 2. 25. & other places of Scripture.

me, and hearken to the words of my mouth.

25 *Let not thy ſoule go aſtray toward her wayes, wander not aſide toward her paths,*

26 *For ſhe hath wounded and ſtrucke downe many, and mightie men of all ſorts haue bene ſlaine by her.*

27 *The wayes to her houſe [are the wayes] to the graue, going dovvne to the ſecret vaultes of death.*

In this concluſion of the chapter, *Salomon* cometh to apply the former parable. Firſt, he ſheweth the remedies of adulterie, one whereof is the hearing of the word, another, the flying of the place where the harlot keepeth. Secondly, he declareth the ruines which the adultereſſe hath wrought in the world, whereof one is, that ſhe hath ſlaine innumerable people, as may appeare in the deſtruction of the old world: the plaguing of the Iſraelites for their wantonneſſe, and the warres betweene the Grecians and Troians: another is, that the mightie potentates of the world haue alſo by her meanes bene brought to miſerie or death, as *Sampſon*, *Dauid*, this our *Salomon* with infinite other.

THE VIII. CHAPTER.

1 *Doth not wiſedome crie, and vnderſtanding lift vp her voyce,*

2 *On the top of the high places, ſtanding by the high way in the place of many pathes?*

3 *At the ſide of the gates, in the comming in of the citie, in the entrie of the dores, they ſing, ſaying,*

THe excellencie of wiſedome and vnderſtanding is at large ſet downe in this chapter, which contameth two points, the one the manner of their calling vnto men to come vnto them, in theſe three verſes (the expoſition whereof is ſet downe in the interpretation of the twentith and one and twentith verſes of the firſt chapter of this booke:) the other is, the ſumme or matter of their proclamation or oration, in the reſt of the chapter.

4 *O men I call vnto you, and I vtter my voyce vnto the ſonnes of men.*

5 *O ye ſimple ones vnderſtand warineſſe, & o ye fooles be wiſe in heart.*

In this beginning of the proclamation, the perſons called by vnderſtanding or wiſedome (euen by the perſonall wiſedome of God Ieſus Chriſt) are deſcribed. *O men I call to you, &c.* I Ieſus Chriſt call all eſtates of people to heare my doctrine, both thoſe who are of high degree, as namely on the one ſide, the noble, the learned and the rich: and thoſe that are of lowe degree, as the poore, the ſimple and contemptible.

6 *Harken, for I will vtter excellent things, and the opening of my mouth ſhall propound vpright things.*

7 *For the roofe of my mouth ſhall record truth, and wickedneſſe is abhomination to my lips.*

8 *All the ſpeeches of my mouth are iuſt, there is nothing in them crooked or awry.*

9 *All of them are eaſie to the prudent man, and plaine to thoſe who find knowledge.*

10 *Receiue mine inſtruction and not ſiluer, and knowledge rather then moſt fine gold.*

11 *For wisedome is better then pearles, and no deuises can be matched with her.*

The sonne of God declareth herein the excellencie of his doctrine, to the end that euery one should hearken thereunto. First he saith, *I will speake of excellent things.* The doctrine of the word is full of maiestie and royaltie. For it doth intreate, not of base arguments but of diuine and rare points, as of election, regeneration, faith, and the glorie which is to come. Secondly, the word of God is vpright. For it is perfect, and able to make a man wise vnto saluation, in it is nothing wanting, nothing vnsound. Thirdly, the word is also true. For whatsoeuer God hath sayd, it shall come to passe; whose word hath bene tried as the siluer seuen times in the fire. Fourthly, the speeches of Christ are iust, condemning all things which are vnlawfull, and commanding all things which are lawfull. Fiftly, the word of God is plaine and easie. For albeit the naturall mā perceiueth not the things which belong to God, yet the spirituall man discerneth all things. Wherefore if the Gospell be hid from anie, it is hid from those, whose eyes the God of this world hath blinded, that they cannot see the truth. Sixtly, the word is also profitable, yea more profitable then gold. For what would it profit a man to win the whole world, & to loose his soule eternally, which by the word of God is saued? Last of all, the word of God is also most sweete and pleasant. For it reioyceth the heart and sweeteneth the soule like an heauenly kinde of honie. And who would not now rather hearken, to the royall, vpright, true, iust, easie, profitable and pleasant speeches of wisedome: then the vile, wicked, flattering, impure, subtill, and in very deed most bitter words of the harlot? *See Psal. 19.*

12 *I Wisedome dwell with * Prudence, and find forth the knowledge of politicke deuises.* * *or Warinesse.*

13 *The feare of the Lord, the hatred of euill: contemptuousnesse and haughtinesse, & the way of wickednesse, & a mouth of perwersenesse, I hate.*

14 *Counsell is mine, and substance, prudẽce is mine, strength mine owne.*

Herein Iesus Christ proceedeth to make him selfe further knowne, and more and more amiable, by intreating a while of his owne diuine vertues. *I wisdom dwell with Prudence* or *warinesse*. The Sonne of God Christ Iesus, is most circumspect, wittie, prudent and politicke himselfe, and the worker of these graces in mortall men. *The feare of the Lord, the hatred of euil, &c.* The sonne of God is also most righteous. For he loueth the good and detesteth the euill, wherfore God euen his God hath annointed him with the oyle of gladnesse aboue his fellowes. *Psal.45.* *Counsell is mine and substance, &c.* The sonne of God is also a coũseller as *Esay* calleth him. For he is both of the priuie counsel of his father, and the aduiser of his church. Moreouer he hath strength in him being the arme of God to conquer sinne with hell and Sathan, & is able to do whatsoeuer he will. Substãce or the being of things is likewise his, for he causeth all creatures to be & subsist.

15 *By me kings raigne, and rulers decree iustice.*

16 *By me Princes beare rule, and all the noble iudges of the earth.*

Now Christ Iesus speaketh of his excellent & wonderfull works. *By me kings raigne &c.* There is no power or potentate but they are from me the sonne of God, yea by me also they discharge their functions, for I giue all magistrates and worthie persons their places and graces. The chiefe monarkes of the world, come

vnto their ſcepters by the power and permiſſion of the ſonne of God. Lawgiuers and counſellers, by his direction and inſpiration giue aduiſe and inuent politicke lawes. Inferior rulers and Lieutenants, keepe their places, countenance and authoritie by his aſſiſtance, whereunto alſo they riſe, by his ſecret diſpoſing of matters. Finally iudges and inſtices, who vſe to keepe courts and to ſit on benches, do by him, frō him and for him, pronounce ſentence, handle matters of ſtate, execute lawes, and finally determine all caſes.

17 *I loue them who loue me, and they who ſeeke me earneſtly find me.*

18 *Riches and honor are with me, enduring wealth and righteouſneſſe.*

19 *My fruite is better then gold, yea then right pure gold, and my reuenue then moſt fine ſiluer.*

20 *I walke through the waye of iuſtice, through the midſt of the paths of equitie,*

21 *To cauſe my louers to inherit ſubſtance, and I repleniſh their ſtorehouſes.*

The heauenly wiſdome of the Father Ieſus Chriſt, affirmeth in theſe ſentences, that he beſtoweth all happineſſe on his true worſhippers. For firſt, *he loueth them who loue him*, that is, he giueth them his grace & fauour, like a friend talking, walking, dining, ſupping with them, and ſecretly chearing vp their hearts. Secondly, he beſtoweth on them the riches of the mind as knowledge, temperance, patience, and ſuch like vertues, which remaine in the faithfull for euer, and which are more precious then gold or any mettall, more pleaſant then grapes or any frutes of the trees. Thirdly, he doth impute his righteouſneſſe vnto thē,

ſanctifying them alſo by the holy ſpirit, which leadeth them in the wayes of the Lords commaundements. Laſt of all, he will glorifie them in the world to come, cauſing them to enioy the preſence of God for euermore.

22 *Iehouah poſſeſſed me in the beginning of his wayes, before his workes, before all time.*

23 *Before the world was I annointed, before the beginning, before the firſt beginning of the earth.*

24 *Whileſt yet there were no depthes was I borne: vvhileſt yet there vvere no ſprings abounding with waters,*

25 *Whileſt as yet the mountaines were not ſetled, before the litle hilles, was I borne.*

26 *As yet he had not made the earth, or the plaines, no nor the groundworke, [or] the duſt of the world inhabited.*

Herin the ſonne of God intreateth of his being & of his calling to the office of a mediator. *Iehoua poſſeſſed me in the beginning, &c.* I the eternall word of God, was with God the Father at the beginning, being of one and the ſelfe ſame eſſence with him and the ſpirit. *Before the world was I annointed &c.* I was appointed to the office of a mediatour betwixt God and man, from all eternitie. *Whileſt yet there were no depthes was I borne &c.* I had my perſon from the perſon of my father, from all eternitie, being begotten before all creatures and to continue for euer.

Ioh.1.1.

Pſal.110.11.

Heb.1.2.

27 *When he made firme the heauens, I vvas there, vvhen he ſet the round compaſſe on the outſide of the deepe,*

28 *When he ſtrengthened the vpper clouds*

aboue, when he made firme the fountaines of the deepe:

29 *When he prescribed his decree to the sea and the waters, that they passe not his commandement: vvhen he layd the foundation of the earth.*

Now Iesus Christ declareth, that he did worke together with the Father in the creating of the world at the beginning. For first, as concerning the heauēs, he made hard and fast as the adamant, those liquid waters, wherof they consist. Secondly as touching the aire, called here the compasse on the deepe, he so framed the clouds, as that like bottles or glasses, they were and still are fit vessels to containe the waters aboue. Thirdly, he formed the flouds, springs & seas, binding vp the waters herein as it were in certaine swadling bands. Last of all, he layd the earth at the beginning, as the ground worke or foundation of the whole world.

30 *Moreouer I am with him as a nourisher, and I am a dayly delite, chearing vp before him at all times,*

31 *Chearing vp his earth in the world inhabited, and my delites are with the sonnes of men.*

As before Christ Iesus hath shewed that he created all things, so now his intent is to declare, that he gouerneth the whole world, bearing it vp by the word of his power. *Moreouer I am with him as a nourisher.* Furthermore, I the sonne of God being God coessential with my father, together with him preserue all things as a nurse, reaching out my hand to feede them and cherish them. *And I am a dayly delite, chearing vp before him at all times.* In me also the father is continually wel

Iob.5.6. pleased, to whó I am a singular recreation as it were. *Chearing vp his earth in the world inhabited.* Againe, I am
Psalm.36. the ioy of the earth, which, together with all the creatures therein I refresh, causing my sunne to shine & my dewes to fall vpon them. *And my delites are with the*
Act.14.17. *sonnes of men.* But (to conclude) I chiefly loue and solace mortall wights, whose hearts I fill with ioy and gladnesse, to whom I giue the vse of all my creatures, whom I endue with reason and other excellent gifts, finally whose redemption I am, & on whom I bestow my word and spirit.

32 *Now therefore ô sonnes hearken vnto me, for blessed are they that keepe my vvayes.*

33 *Heare instruction and be wise, and withdraw not your selues.*

34 *Blessed is the man who harkeneth vnto me, attending diligently at my gates from day to day, wayting at the posts of my doores.*

35 *For whosoeuer findeth me findeth life, and hath obtained fauor of the Lord,*

36 *But he who sinneth against me hurteth his own soule, all they vvho hate me, loue death.*

From teaching, Wisedome now commeth to exhort. *Now therfore ô sonnes harken vnto me &c.* The case thus standing as hath bene declared, giue not eare to the harlot, but obey me the personall wisedome of God. *Blessed is the man who harkeneth vnto me.* Happie is euery one who heareth the word of God and keepeth it, seeking also by prayer for the grace of God, and knocking continually at the gate of his mercie. *For whosoeuer findeth me findeth life.* For this is eternall life to know the true God and him whom he hath sent Iesus Christ. *All they that hate me loue death.* They that reiect me draw on them selues damnation, wherfore,

if

if any loue not our Lord Iesus Christ, let him be anathema maranatha.

THE IX. CHAPTER.

1 *Wisedome hath built her house, she hath hewen out her seuen pillars,* * or Perfect wisdome.

2 *She hath killed her beasts, she hath mingled her vvine, she hath furnished her table,*

3 *And hauing sent forth her handmayds, she calleth throughout the assemblies and the high places of the citie.*

This chapter is a confirmation of the former doctrine, namely, that the sonne of God Christ Iesus is to be loued and obeyed, and the harlot as most contrarie to him, to be abhorred and auoyded. It presenteth two points vnto our view, one, the feast which the Lord calleth vs vnto, the other the banket of the strumpet. Vnto the former point appertaine, first the works of Christ mentioned in these verses: secondly his words set downe in those which follow. One work of his is, *that he hath built an house and hewen out his seuen pillars.* The meaning hereof is, that the sonne of God Christ Iesus, hath a Church in this world so orderly and firmely built, that the gates of hell shall not preuaile against it. Another worke of his is, *That he hath killed his beasts, mingled his wine, and furnished his table.* The meaning hereof is, that Iesus Christ hath prepared spirituall dainties for the soules of men, to feed them euen vnto eternall life. A third worke of his is, that *he hath sent foorth his handmaydes &c.* The meaning is, that the sonne of God hath caused the Gospell to be preached by his Prophets, Apostles, and other messengers, so that his seruants haue gone foorth to call those that were bidden, vnto the banket.

1. Tim. 3. 16.

Esa. 55. 3.

Mat. 22. 1. 2.

4 *Whosoeuer is foolish, let him turne in hither, whosoeuer is voyd of vnderstanding, to him she saith,*

5 *Come eate of my meate, and drinke of my wine which I haue mixed.*

6 *O ye simple ones forsake your errour and liue, and walke in the way of vnderstanding.*

Herein, those words are set downe, which the son of God speaketh to the guests inuited to his banket. *Whosoeuer is foolish, &c.* The meaning is, that the son of God offreth his grace to repentant Publicans and sinners, and to all sorts of ignorant and vngodly people, vpon condition that they beleeue, and forsake their impieties and iniquities.

7 *He which instructeth a scorner, getteth him selfe reproch, and he which reproueth a wicked man, [purchaseth] him selfe a blot.*

8 *Rebuke not a scorner, least he hate thee, reproue a wise man, and he will loue thee.*

9 *Giue [instruction] to the wise man and he will become the more wise, cause the righteous man to vnderstand, and he will increase in learning.*

10 *The feare of God is the beginning of wisedome, and the knowledge of holy things, of vnderstanding.*

11 *For by me thy dayes shall be multiplied, and yeares of life heaped vpon thee.*

12 *If thou be wise, thou shalt be wise for thy selfe, but if thou be a scorner, thou alone shalt suffer.*

These

These speeches wisdome or the sonne of God, directeth as it may seeme to the messengers of the Gospell. First, he telleth thē, what persons are not be reproued. *He which instructeth a scorner, getteth him selfe reproch.* The meaning is, that the Lord would not haue pearles cast before swine or holy things giuen vnto dogges. For indeed such as despise God and all godlinesse, and are obstinate in their sinnes, will doe nothing but rayle or hurt him, who telleth thē of their faults. *Giue instruction to the wise man, and he will become the more wise.* Here in the second place, he declareth who are to be taught & rebuked, to wit, *the wise* who are soūd in iudgement, & *the righteous*, who walke in some obedience to the word. The reason why these persons are to be instructed is, for that such will by this meanes wax the wiser as *Apollos* did by the direction of *Aquila* and *Priscilla*, and for that they will also beare good will toward the rebuker, as *Dauid* did toward *Abigail*, after that she dissuaded him from reuenging him selfe on *Naball*. Now the points wherein the wise and the iust are to be instructed in be, *the feare of God, which is the beginning of wisedome, and the knowledge of holy things, of vnderstanding.* What the feare of God is, hath bene shewed in the exposition of the seuēth verse of the first Chapter of this booke. What the knowledge of God or of holy things is, hath bene declared in the exposition of the fift verse of the second Chapter hereof. *For by me thy dayes shall be multiplied.* The sonne of God in these wordes promiseth eternall life to those who know his father and him. *If thou be wise, thou shalt be wise for thy selfe, but if thou be a scorner, thou alone shalt suffer.* In this conclusion of his speech the sonne of God threateneth the disobediēt with plagues and eternall condemnation. The meaning of this saying is, that when thē godly haue done all that they can, they aduantage not God, (yea still they are to him vnprofitable seruāts) but onely they

Mat. 6. 7.

benefite them ſelues, for the Lord will bleſſe thoſe that walke vprightly. On the contrary ſide, they that ſinne, cannot poſſiblie hurt God, who is out of their reach, but as malefactours them ſelues carie their croſſes at the time of executiō, ſo the wicked perſon ſhall him ſelfe alone beare his owne iudgement. The cōſideratiō herof cauſed *Elihu* to ſay vnto *Iob* ſpeaking of God, *if thou ſinneſt, what doeſt thou to him? or if thy tranſgreſſiōs be many, what canſt thou do vnto him? if thou art iuſt, what giueſt thou to him? or what doth he receiue at thy hands?* *Iob.35.6.7.*

13 *The fooliſh woman is full of babling, the ſimple woman euen knoweth nothing,*

14 *And yet ſitteth at the doore of her houſe, on a ſeate in the high places of the citie,*

15 *To turne aſide paſſengers, who euen go on ſtraight in their paths.*

Now the wiſe king offreth to our conſideratiō the workes of the harlot, and her feaſt. Firſt of all, this enchaunting and vaine woman, *ſitteth at the doore of her houſe.* The adultereſſe abiding neare to the place where ſhe keepeth, watcheth all oportunities of getting mates vnto her, *on a ſeate in the high places of the citie.* She alſo ſhameleſly and openly ſheweth her ſelfe, and entiſeth companions in publicke aſſemblies: *to turne aſide paſſengers, who euen go on ſtraight in their path.* This ſhe doth, not onely to leade away captiue the vngodly, but to intangle through the wanton luſts of the fleſh, ſuch as had in deed eſcaped from thoſe, who haue their conuerſation in error or going aſtray. *2.Pet.2.*

16 *And whoſoeuer is fooliſh, let him turne in hither, and whoſoeuer is void of vnderſtanding to him ſhe ſaith,*

17 *Stolne waters are ſweete, and hidden bread is pleaſant.*

The

The words of the ſtrange woman, & in her of all ſeducers are herein ſet downe. As wiſedome inuited the fooliſh and ignorant to her houſe, ſo doth ſhe the ſame perſons vnto hers. This ſort of people ſhe calleth by name as it were, becauſe vnrighteous and vnſtable perſons not well grounded in the truth eaſily yeeld vnto the baytes of ſeducers. To them ſhe promiſeth water and bread, euen thoſe things which belong to the nouriſhment of men, as if that ſhe alſo would preſerue her gueſts in life. But it is verie diligently to be obſerued, that her waters are ſtolne waters and hidden bread, euen deliteſome pleaſures and profites, howbeit vnlawfull and forbidden.

18 *But he knoweth not, that thoſe who are voyd of life are there, and that her gueſts are in the valleys of the graue.*

Well, ſome wanton or foole goeth into this houſwifes houſe, but this is hid from him, that her followers dayes are cut off, and that her louers are in the darke dungeons of death and deſtruction.

THE X. CHAPTER.

1 *The Prouerbes of Salomon. A wiſe ſon reioyceth his father, but a fooliſh ſon is an heauineſſe to his mother.*

CHildren are admoniſhed in this verſe, to honour their parents. He onely is a *wiſe ſonne*, who knoweth and feareth God. Such a child bringeth comfort vnto his godly father, by the vertues which are in him, the good report which goeth of him, & the bleſſing of God on him. On the contrarie ſide, he is a fooliſh ſonne, who is an hereticke or wicked liuer. Such a child bringeth ſorow to both his parets, but chiefly

to his mother, who loueth him most tenderly, and being the weaker vessell, can not but grieue extremely.

2 *The treasures of wickednesse profit nothing, but righteousnesse deliuereth from death.*

Noah, Lot and Baruch may be examples.

Righteousnesse is commended in this verse. All goods ill gotten, or wrongfully kept from the lawfull owners, are *treasures of wickednesse*. Such wealth be it neuer so great, hath no force, to turne away Gods iudgement, or to redeeme a mans life in the day of trouble. But iust and plaine dealing so pleaseth the Lord, as that it may be sayd, that righteousnesse deliuereth from death, because the iust are preserued by the Lord from common plagues in this life, and from eternall destruction.

3 *God suffereth not the soule of the righteous to hunger, but he scattereth the substance of the wicked.*

See examples in the Israelits and Elias.

As righteousnesse deliuereth from death, so from famine. The godly in this world ordinarily want no necessaries. In the time of common dearth, the Lord prouideth for them extraordinarily. The lyons then hūger (as it is in the Psalme) but they who feare God want nothing. On the contrarie side, the goods of the wicked being consumed by some casualtie or Gods curse, it falleth out that they very often suffer famin.

4 *He which dealeth with a deceiptful hād, shall become poore, but the hand of the diligent maketh rich.*

Although God will not suffer the iust to hunger, yet they must not be idle or steale, but labor for their liuing. Craftie artificers & theeues or robbers, imagine that the high way to be rich, is to couzen, or to filch and purloyne. But goods ill gotten prosper not, and so not onely idle persons but deceiptfull people become poore. On the contrary side, they that plye

their

their calling, following the same early and late with an earnest mynd, through Gods blessing on their labours, not onely attaine so much wealth as is sufficient to maintaine them, but abundance of riches, so that they haue wherewith to releeue other largely, who stand in neede.

5 *He which gathereth in summer, is a son of vnderstanding, [but] he which sleepeth in harueſt, is a sonne of confusion.*

As it is meete that euery one be painefull in his calling, so all are to take and obserue the fittest oportunities of procuring their owne welfare. He is sayd *to gather in summer*, who redeemeth the time, and maketh his best aduantage of the season. He *sleepeth in harueſt*, who fondly letteth slip the most conuenient meanes or occasion of doing or receiuing good vnto him selfe or his. *So did Ioseph.*

6 *Blessings are on the head of the righteous, but violence couereth the mouth of the wicked.*

Such righteous men as before haue bene spoken of, shall be endued by the Lord not with one benefit alone but with manifold blessings. Neither will the Lord in a sparing measure make them partakers of his benefits, but he will powre as it were from heauē whole showers thereof *vpon their heads*: so that both their bodies and soules shall be full of them. On the contrary side, violent punishments, as strangling, drowning, burning, slaying, shall in such sort rise vp out of wicked mens misdeeds, as that they shall choke them, and stop their breath.

7 *The memorie of the iust man shall be blessed, but the name of the wicked shall rot.*

Among other blessings wherewith the Lord crowneth the righteous, a good name is one of the chie-

feſt. Ordinarily ſo it is, that the remembrance of the godly whether abſent or dead, is verie ſweet and like a precious ointmẽt. But this is that point which here the holy Ghoſt would haue vs eſpecially to obſerue, that the praiſe of the righteous increaſeth with the time, and endureth from generation to generation. On the contrarie ſide, all the preſent fame and glory of the wicked, ſhall decay in time, and be turned into infamie. For their iniquitie being detected, the verie mention of them ſhall ſtink as a putrified thing.

8 *He who is of a wiſe heart, will receiue inſtruction, but he who is fooliſh in his lips, ſhall be beaten.*

He is *of a wiſe heart*, who prouideth well for his welfare, and warily ſhunneth dangers and troubles. Such a one *will receiue inſtruction*, that is to ſay, harken vnto and obey good counſell, as a meanes of his ſafetie & proſperitie. On the contrary ſide, he is *fooliſh in his lips* who deſireth rather to ſpeake him ſelfe then to heare other, or who abuſeth his tong in anie ſort. This foole *ſhall be beaten*, that is to ſay, ſcourged with manifold troubles and calamities.

9 *He who walketh *vprightly, walketh ſecurely, but he vvhich perverteth his vvayes, ſhall be made an example.*

* or Inuprightneſſe.

The innocent perſon who committeth no euill, & the weldoer who practiſeth that which is good, feareth no danger, neither ſhall meete with any plague. On the contrarie ſide, whoſoeuer followeth wicked wayes, as theft, adulterie, murder, or ſuch like vices, not onely is in continuall feare of trouble, but in this world or the world to come ſhal (without repentãce) be made an open ſpectacle of vengeance. See the roote hereof in the ſixe and twentith chapter of Leuiticus.

10 He

10 *He who winketh with the eye, ſhall haue ſorow, and he who is fooliſh in his lips ſhall be beaten.*

Two ſorts of wicked people who peruert their ways are herein threatened. The one of them is diſſemblers, noted out by this propertie of winking with the eye. For as before hath bin affirmed in the ſixt chapter of this booke, *the lawleſſe perſon, the wicked man walketh with a froward mouth, he winketh with his eye, &c.* wherfore his calamitie ſhall come quickly. The other ſort of vngodly people are thoſe, *who are fooliſh in their lips*, who haue bene ſpoken of in the expoſition of the 8. verſe of this chapter.

11 *A ſpring of life [beſprinkleth] the mouth of the iuſt man, but violence couereth the mouth of the vvicked.*

A fountaine of waters is a cõfortable thing, & was a rare iewel among the Iewes. Whereas then it is ſaid that *a ſpring of life* or liuing waters *beſprinkleth the mouth of the righteous*, the meaning is, that continuall plenty of good things ſhall befall them from the Lord, ſo that they ſhall not want anie thing meete for them, or periſh by thirſt. What is meant by *violence* couering the mouth of the wicked, hath bene ſhewed in the expoſition of the ſixt verſe of this chapter.

12 *Hatred raiſeth vp contentions, but loue couereth * all offences.*

* or *A multitude of ſinnes.*

Ill will obiecting euery fault be it neuer ſo ſecret, and prouoking the partie maligned vnto wrath, by this meanes ſtirreth vp brawling and fighting. On the contrary ſide, brotherly charitie, forgiuing iniuries, concealing ſecret faults, and reprouing miſdemeanors in a friendly ſort; by theſe meanes ſo couereth offences of all kinds, that both he layeth many ſinnes aſide who hath offended, and ſecret tranſgreſſions

Iames 5. 20.

breake not out to the knowledge of other, nor are blazed abrode to the dishonor of God, the offence of the weake, and the vndoing oftentimes of the offender.

13 *Wisedome is found in the lips of the prudent man, but a rod on the bodie of the foole.*

* or Brusing. 14 *The wise lay vp knowledge, but * destruction is neare to the mouth of the foole.*

In the former of these verses is shewed, that gracious speeches do vsually flowe out of the mouth of him who is discreet, so that his glorie or ornament as it were, is to be found on his lips, vpon which eloquence, or a gift of speaking wisely, sitteth. In the later part of this former verse is also declared, that on the contrary side, the shame and punishment of the wicked is on their backes or bodies, inasmuch as they are neuer free from strokes or wounds, inflicted on them by the Lord or by men, for their euill actions or fond speeches. In the fourteenth verse is taught, that as they who are discreet, in silence treasure vp knowledge to them selues, so fooles by babling and vnaduised speeches, treasure vp and procure many troubles and calamities vnto them selues.

15 *The substance of the rich man, is his defenced citie, the pouertie of the poore is their breaking.*

Herein the commoditie of riches on the one side, and the discommoditie of pouertie on the other, is declared. *The rich mans substance is his defenced citie.* The wealth of the rich man preserueth him from many euils, and againe ministreth vnto him manie good things. *The pouertie of the poore is their breaking.* On the contrary side, penurie like a mightie hammer breaketh both the hearts and bodies of poore people, who by reason of want, can not resist the force of their aduersaries,

aduersaries, and are hindred from attaining to learning and offices.

16 *The labour of the iust man is vnto life, the reuenue of the wicked is vnto sinne.*

The vse and abuse of riches, herein is touched. The iust man is sayd to get his goods vnto life, because the drift of his labour is, that he and his family may haue whereof to liue. On the contrary side, it is affirmed, that *the reuenue of the wicked is vnto sinne*, because he earneth goods to spend them vpon his lusts or some ill vses. *Iames 4 3.*

17 *He that keepeth instructiõ, is in the way to life, but he who forsaketh correction goeth astray.*

The frutes of obedience and of disobedience are herein shewed. *He that keepeth instruction is in the way to life.* He that obeyeth admonitiõs, walketh in the high way to eternall life. *But he who forsaketh correction goeth astray.* On the contrarie side, he that disobeyeth or contemneth reproofes or chastisements, wandring from the paths of prosperitie, runneth headlong into destruction.

18 *He that is [a man] of deceipt full lips, hideth hatred, and he that is a foole vttereth a reproch.*

Secret dissembling and open reuiling are herein condemned. *He that is a man of deceipt full lips, hideth hatred*, he that speaketh faire cloketh malice. *And he that is a foole, vttereth a reproch*, he that is rash or vnaduised, breaketh out into open rayling.

19 *In many words sinne cannot be wanting, but he that refraineth his lips is wise.*

Multitude of words or babling is herein shewed to be the wel-spring of manie vices. *In many words sinne*

can not be wanting, he that talketh much offendeth much, inasmuch as among a multitude of words, he must needes lightly vtter some superfluous, false, or offensiue. *But he that refraineth his lips is wise.* He that keepeth silence or speaketh sparingly, is prudent. It is no fault to vtter manie speeches which do edifie, but to haue a talkatiue toung, or to prattle without ceasing, is not only a sinne of it selfe, but a fountaine of many sinnes.

20 *The toung of the iust man, is as fined siluer, [but] the heart of the wicked is litle worth.*

21 *The lips of the righteous man do feede many, but fooles dye for want of wisedome.*

In the former of these verses, the speech of the godly is affirmed to be precious and excellent. *The toung of the iust man is as fined siluer.* As the fined siluer is pure from drosse, so the talke of the godly is pure and precious, and not onely voyd of vanitie, swearing, babling, or such vices, but full of excellent instructions and admonitions. *But the heart of the wicked is litle worth.* As for the mind of the wicked man, it is like vnto drosse rather then vnto siluer. Hence it is that out of the ill treasure of his heart he bringeth foorth ill things. In the later of these two sentences, the profite which ariseth to many by the speeches of some one good man is declared. *The lips of the righteous man do feede many*, the doctrines of godly Christians and teachers, nourish the soules of manie people vnto eternall life. *But fooles die for want of wisedome.* As for the vngodly, they perish and die the second death of the soule, through neglect or contempt of good instructions.

22 *The blessing of the Lord maketh rich, and it doth adno sorow with it.*

The fauour of the Lord is here ſhewed not only to be the cauſe of all proſperity, but to giue wealth without wo and ſtore without ſore. *The bleſſing of the Lord maketh rich.* The fauour of God miniſtreth neceſſaries vnto the godly, who by the Lords good ſucceſſe on their labors come to goods, without vexatiõ of mind or great toyle of bodie.

23 *It is as a paſtime to a foole to cõmit wickedneſſe, but wiſedome [is the delite] of a prudent man.*

In this verſe is obſerued, that as the vngodly reioyce in doing of euill, ſo the godly with ioy followe after that which is good. *It is as a paſtime to a foole to cõmit wickedneſſe.* The practiſing of iniquitie, (as of theft, drunkenneſſe or adulterie) is as it were the game of the wicked man. *But wiſedome is the delite of the prudent perſon.* On the contrary ſide, learning or godlineſſe is as it were the recreation of the well diſpoſed perſon.

24 *That which the wicked mã feareth ſhall come vpon him, but God will graunt the deſire of the righteous.*

That which the wicked man feareth ſhall come vpon him, the euill which the conſciẽce of the euill doer threatneth him withall, whether it be ſhame, death or damnation, or anie plague whatſoeuer, ſhall ſurely befall him. *But God will grant the deſire of the righteous.* On the contrary ſide, God will giue the iuſt in time conuenient, thoſe good things which their hearts wiſh or put them in hope of. *Pſal.145.19.*

25 *As the whirlewind paſſeth, ſo is the wicked no more, but the iuſt man is as an euerlaſting foundation.*

As the whirlwind quickly vaniſheth, ſo the vngodly man ſhall quickly be deſtroyed, but he who is vpright *Pſal.37.20. item 35.*

ſhall remaine firme on earth or in heauen, being like to mount Sion which cannot be remoued.

26 *As vineger is to the teeth, and as ſmoke to the eyes, ſo is the ſlouthfull perſon to thē that ſend him.*

As vineger maketh the teeth to ake, or as ſmoke cauſeth the eyes to ſmart: ſo the negligent meſſenger or workman fretteth and vexeth his maſters mind.

27 *The feare of the Lord increaſeth the dayes, but the years of the wicked are cut ſhort.*

The reuerence of God is a meanes whereby men attaine to liue long in this world, or for euer hereafter. On the contrarie ſide, wickedneſſe either bringeth men to vntimely death in this world, or by death cutteth them of from the yeares of immortalitie in the life to come.

28 *The hope of the righteous ſhall be gladneſſe, but the expectation of the wicked doth periſh.*

The iuſt receiuing at the laſt the thing which they haue hoped for, conceiue great ioy in this reſpect, that they haue not hoped in vaine. On the contrarie ſide, the wicked not receiuing the thing which they looked for, do fret within themſelues, and rage againſt the Lord.

29 *The way of the Lord is ſtrength to the vpright man, but a breaking in peeces to the workers of iniquitie.*

The Lord in the courſe of his prouidence keepeth and encourageth the iuſt, but plagueth and croſſeth the wicked.

30 *The iuſt man ſhall neuer be remooued, but the wicked ſhall not dwell on the earth.*

The righteous ſhall continue for euer in heauen, the

the vngodly ſhall quickly be rooted out of the earth.

31 *The mouth of the iuſt is frutefull in wiſdome, but the toung of the froward ſhall be cut out.*

The toung of the godly man plentifully vttereth good inſtructions, as a good tree bringeth forth good frutes, but the euill toung ſhall be hewen downe by the axe of Gods iudgements.

32 *The righteous mans lips ſhall find fauour, but the mouth of the wicked the reward of frowardneſſe.*

He that ſpeaketh gracious words ſhall be bleſſed, but he that abuſeth his toung ſhall be plagued. *Pſal.52.7.*

THE XI. CHAPTER.

1 *Falſe ballances are an abhomination to the Lord, but an vpright weight is acceptable to him.*

THis ſentence is a ſtreame flowing out of the ſtatute of the Lord, which is ſet downe in the nineteenth chapter of Leuiticus, and the fiue and thirtith verſe. There ſaith the Lord, *thou ſhalt practiſe no vnrighteouſneſſe in any office, in meaſures, or in weight, &c.* Not onely deceipt it ſelfe, but the deceiptful ſcales as the inſtruments of craft, are abhomination to the Lord. Now ſurely not without iuſt cauſe doth the Lord abhorre ſuch as vſe falſe ballances. For firſt, they abuſe the meaſures of iuſtice, & ſecondly hereby they moſt hurt the poor. On the cõtrary ſide, an vpright weight doth ſo pleaſe the Lord, as that he will proſper thoſe who vſe faithfull dealing in their trades or bargaines.

2 *When pride commeth contempt commeth*

also, but with the lowly is wisedome.

Herein is shewed, that as deceipt is punished by the Lord, so pride shall be reuenged. *When pride commeth &c.* When statelinesse goeth before, infamie followeth after. For what say people of an arrogant person, but behold he is a stately foole. *But with the lowly is wisedome.* With the modest is such prudence, as not onely is worthie of honor, but aduaunceth them to dignitie and preferment.

3 *The vprightnesse of the iust guideth thē, but the vnrighteousnesse of transgressors shall destroy them.*

Righteous dealing causeth men to haue good successe, but wickednesse ouerthroweth them in such sort, as that they are as cities broken down & brought to desolation.

4 *Riches profite not in the day of wrath, but righteousnesse deliuereth from death.*

See before 10.2. *an example.* 1. *Tsoph.* 18.

Goods euen iustly gotten are not able to saue a man in the time of destruction, but then the righteous are preserued by the Lord.

5 *The righteousnesse of the iust man directeth his way, but he which is wicked, falleth in his wickednesse.*

Balaam louing the wages of vnrighteousnesse may be an example.

A good cause hath good successe, but an ill enterprise or action, hath manie crosses, & bringeth great troubles on a man.

6 *The righteousnesse of the iust deliuereth them, but the deceiptful are caught in their own mischiefe.*

Mardochai and Haman may be examples.

They that are innocent being in trouble, are freed from it by the prouidence of God fauoring and clearing their vpright dealing. The craftie being in great power or prosperitie, through the iust iudgement of God

God are brought into trouble for their ſubtiltie and iniquitie.

7 *When the wicked mã dieth, his expectation periſheth, the hope of his ſtrength periſheth.*

So long as the vngodly liue in proſperitie, they put their truſt in their riches or friends, perſwading thẽ ſelues that if any danger come, they ſhall be deliuered by theſe meanes. But at the time of death or in extreame aduerſitie, they finde that all the things wherein they did put affiance, can ſtand them in no ſtead, and that all their wealth and glorie doth forſake them. To conclude, then the ſinner perceiueth, that all the hope he had of the mercie of Chriſt, vaniſheth and is turned into deſpaire. *Iob.8.14.15. Pſal.49.*

8 *The iuſt man is deliuered out of trouble, and the wicked man commeth in his ſtead.*

O behold alſo this worke of Gods prouidence, or point of dayly experience, that the vngodly man ſucceedeth the iuſt man in his troubles. The righteous are in aduerſitie, but by the helpe of God they wade out of it, and their aduerſaries or ſome malefactors come into it through his iuſt iudgement. *See the 21.18. of this booke. An example Dan.6. 25.*

9 *The hypocrite corrupteth his neighbour with his mouth, but the iuſt are preſerued by knowledge.*

One wicked man ſeduceth another, deceiuing and being deceiued. But as concerning Gods children, they through the wiſedome of the word as by a buckler, reſiſt and repell thoſe who tempt them to any error or ſinne. *2.Tim.2.13. 2.Theſſ.2.*

10 *For the proſperitie of the iuſt, the citie reioyceth, and when the wicked are deſtroyed, there is ſinging.*

11 *By the bleſſing of the vpright, the citie is*

exalted, by the mouth of the wicked it is destroyed.

See examples 2. Sam. 18.6, Hest. 8.16.

When either the godly speed well and are aduanced, or the wicked are disgraced & put to death, the well disposed multitude is not onely inwardly glad, but outwardly signifieth this internall ioy by testimonies of mirth. Great cause there is why cities in these cases should thus be affected and carrie them selues. For the societies of men are greatly benefited, by the doctrines, counsels and prayers of the good, which are their blessings: as on the contrarie side, kingdoms are brought to ruine by the mischieuous speeches of the wicked.

12 *He who is voyd of vnderstanding, reprocheth his neighbour, but he who is prudent, will keepe silence.*

The harebraind man, vseth to breake out into opprobrious speeches, wherewith he loadeth somtimes his enemie sometimes his verie friend. *But he who is prudent*, is so farre off from rayling, or from giuing of taunt for taunt, that he behaueth him selfe as a deafe man, neither will seeme to heare any of his slanders or speeches by whom he is reuiled.

See examples in Shimei and Dauid.

13 *He vvho vvalketh as a tale-bearer, reuealeth a secret, but he which is of a faithfull mind* concealeth a matter.*

* or Couereth.

Talkers and walkers from place to place, disclose both the secret intents and faults of their friendes. These packe-horses of Sathan are in all places to be found, but God in his law giueth an expresse commaundement to his worshippers to take heede of this vice, saying, *Thou shalt not walke among thy people with tale carrying. But he which is of a faithfull mind, concealeth a matter.* Such a one, as is a friend not in shewes onely but in truth, and hath power ouer his affections, con-

Leuit. 19.16.

cealeth

cealeth those faules, purposes, words and deeds of his friends, which with a good conscience may be kept close.

14 *Where prudent counsels are not, the people run to decay, but in the multitude of counsellers, there is health.*

Without sound aduise a cõmon wealth perisheth, but by the politicke counsel of many wise gouernors, it florisheth. For where sound aduise out of the word of God is not giuẽ, how can the people but be greatly hurt both in their bodies and soules, and contrariwise? Now if good counsel be not obeyed, it is all one as if it were neuer giuen. *See an example in Rehoboam.*

15 *He who becommeth suretie for a stranger, shall wholly be broken, but he who hateth those who clap hands is secure.*

The rash person who standeth bound to pay anothers debt, smarteth throughly for his follie, but he is not onely without trouble but without feare, who misliketh such as vse to enter vndaduisedly into suretiship.

16 *A gracious woman obtaineth honor, and strong men obtaine riches.*

A woman indued with vertue, especially if also she haue a comely personage, is in her standing place greatly reuerenced and esteemed. On the other side, the mightie men who are strong in bodie, get store of wealth by their diligent labour. *See examples in Hester and Abigail.*

17 *The liberall person doth good to himselfe, but he vvho is cruell, troubleth his owne flesh.*

Herein the holy Ghost intreateth of almes or liberalitie. First whereas it is sayd, that *a liberall man doth good vnto himselfe*, the meaning is, that he who relee- *Psal. 112. after 24 25.*

ueth other, shall him selfe in his weldoing find a blessing from the Lord, who will increase his store, or otherwise do him good. Secondly, whereas it is added, that *he who is cruell, troubleth his owne flesh*, the sense is, that the niggard & the cruell oppressor of the poore, by this meanes hurt them selues, drawing the vengeance of God on their owne pates.

So much this phrase signifieth, both here and Eccles. 12.4.

18 *The wicked man getteth him selfe a deceiptfull reward, but he who soweth righteousnesse, hath a sure recompence.*

Gal. 6.7.8. Ioh. 5.

Euery wicked man who soweth vnto the flesh, shal of the flesh reape corruption, but the godly person, who soweth vnto the spirit, shall of the spirit reape life euerlasting.

19 *The righteous man soweth to life, but he who followeth wickednesse, vnto his owne destruction.*

He who walking with a sincere heart, is not wearie of well doing, shall inherit Gods kingdome, as contrariwise, the wicked shall find the wages of sinne to be death.

20 *The froward in heart are abhominatiõ to the Lord, but the vpright in way are acceptable to him.*

Rom. 8.1.

God hateth such as suffer sinne to raigne in them, but he fauoureth those, who walke not after the flesh but after the spirit.

21 *Though hand ioyne in hand the wicked man shall not escape scotfree, but the seed of the righteous deliuereth it selfe.*

The Israelites, may be an example.

Albeit the euildoer hath often many friends which seeke to bring him out of trouble when he is therein, yet in spite of the pie (as we say) he is oftentimes condemned or punished, neither can the whole country saue

saue him, as we speake. On the contrary side, the innocent, not indeed without the wonderfull power of God, but without the helpe of any mortall man, escape out of danger and affliction, euen maugre the heads of most mightie aduersaries.

22 *As a iewell of gold in a swines snout, so is a faire woman * which lacketh discretion.*

* or Voyd of reason.

In this comparison, beautie is compared to a ring or ouch of gold in regard of the excellencie & good vse thereof. The woman voyd of discretion, is resembled to a sow, which is a most brutish, filthie and abhominable creature, yet not so bad as the wanton or wicked woman, who walloweth in the mire of vnchastitie, riot, scolding, pride, or such other vices. Is there any thing more vncomely or more lothsome to behold, then that such beasts should shamefully abuse the good graces and gifts of God, as beautie, eloquence, & knowledge of the word? But that which is set downe in this true prouerbe, hath befallen thé, they returne as dogges to their vomit, or as swine to their wallowing in the mire.

2. Pet. 2. 22. Rom. 2. 3.

23 *The desire of the iust [findeth] good, the hope of the wicked, indignation.*

The godly haue at the last that prosperitie which they wished, but the vngodly, contrarie to their expectation, meet with troubles and Gods vengeance.

24 *Some there are who scattering are the more increased, and some who sparing otherwise then is meete, come to pouertie.*

25 *The liberall mind shall waxe fat, and he which giueth bountifully, shall powre foorth.*

Examples hereof we haue in the widow of Sarepta Abraham & Iob.

In the former of these two verses is shewed, that the stocke of the franke giuer is increased by giuing, as on the contrary side, the substance of the niggard

waxeth leſſe and leſſe by ſparing. For in deede God bleſſeth the liberall, enriching them both with outward benefits & the gifts of his ſpirit, but he curſeth and croſſeth the couetous. In the fiue and twentith verſe is declared, that the liberall perſon ſhal not only waxe richer but be exceedingly wealthie, ſo that he ſhall become fat in goods and poſſeſſions, yea that the more he giueth, the more he ſhalbe able to giue, being herein like vnto the wels, which the more they are drawne, the more they abound with water. For he giueth and lendeth all day long, and his ſeede is full of bleſſings. Pſal.37.26.

26 The people will curſe him who keepeth in his wheate, but a bleſſing ſhall be on his head who ſelleth it.

It is an execrable thing to withhold the ſelling of prouiſion to this end, that men may make a priuate commoditie thereof, not caring though they vndoe the cõmon wealth. On the contrarie ſide, it is a bleſſed thing to ſet corne or other prouiſion to ſale in the time of dearth, and to ſell it at a reaſonable rate. For by this meanes the poore people are fed & preſerued aliue, who therefore wiſh all good to him, who hath brought foorth neceſſaries in time of extreme want and famine. *See an example Nehem.5.2.3.*

27 He who earneſtly followeth after that which is good, getteth good will, but him, who ſeeketh after euill, it ſhall befall.

Such a one as euen ſetteth him ſelfe to do good to the people among whom he liueth, in their goods, bodies, or ſoules: ſhall winne and haue their hearts and find Gods fauour. Againe, he who bendeth him ſelfe to annoy his neighbours or anie, ſhall meet with their hatred or ſome euill.

28 He which truſteth in his riches ſhal fall, but

but the iuſt ſhall flouriſh as a branch.

The man who putteth confidence in his wealth, ſhall fall from proſperitie, and wither as the naughty frute or leafe which falleth from the tree. On the other ſide, he who walking vprightly truſteth in the Lord, ſhall be in a flouriſhing eſtate. *Pſal.52.9. Pſal.92.13.*

29 *He which troubleth his owne houſe ſhal inherit the wind, and the foole ſhall be ſeruant to the wiſe in heart.*

The prodigall foole and improuident houſholder, who doth not rightly gouerne his familie or diſpoſe his houſhold affaires, but ſpendeth his goods prodigally, or ſuffreth them to waſt and conſume for want of good husbandrie: ſhall at laſt want money, foode, and all neceſſaries, yea be conſtrained to ſell him ſelf to be a drudge to ſome rich man or other, who hath bene a wiſer houſholder then he. For commonly vnthrifts are brought to ſuch extremities, that either they take vp money at intereſt, or begge, or go vnbidden to other mens tables, or offer their ſeruice for ſmall wages. *See an example in the prodigall ſonne.*

30 *The frute of the righteous man [is the frute] of a tree of life, and he who is wiſe, winneth ſoules.*

The verie earthly treaſures which the iuſt man prouideth for him ſelfe and his againſt a deare yeare, not onely tend vnto the nouriſhing of his owne body and others, but are very good and pretious, ſo that they may fitly be called frutes of a tree of life. But if the prouiſion which he maketh for the bodie be of ſuch vſe and excellencie, how comfortable and profitable are his doctrines and admonitions, and howe much more worthely may they be called frutes of a tree of life indeed? Now furthermore, it is a point of ſingular wiſdome in a man, ſo to gouerne his affaires,

See an example in Abraham.

that he be not a ſlaue as the foole before ſpoken of, but rather a poſſeſſor as it were of ſoules and ſeruãts. Moreouer, by good meanes to winne alſo the ſoules and hearts of men vnto loue and good liking, it is yet an higher point of pollicie. But (to conclude) the top as it were of all wiſedome conſiſteth herein, by ſpirituall doctrines or admonitions, to win and conuert the hearts and ſoules of men to God, and to turne or draw them vnto the obedience of his word.

Dan.12.3.
Luc.1.17.
Luc.5.10.
Iames 5.20.

31 *Behold the righteous man ſhal be recompenced on the earth, how much more the wicked man and the ſinner?*

If God ſpareth not ſinne in his owne children, or thoſe who walke in the obedience of the ſpirit, but euen correcteth them ſharply for their offences, how much more will he puniſh it in thoſe, who are prophane or notorious offenders, either in this world or the world to come? Behold, behold the truth hereof, in *Iob*, *Dauid*, *Moſes*, *Zacharie*, with infinite other ſuch examples in the Scripture, yea behold it in dayly experience, ſeeing affliction beginneth at the houſe of God, but where then ſhall the wicked and vngodly appeare?

1.Pet.4.17.18.

THE XII. CHAPTER.

1 *He who loueth inſtruction, loueth knowledge, but he that hateth correction, is brutiſh.*

Heb.12.10.

HEre is ſhewed, that aduerſitie is the beſt Vniuerſitie as it were. *He who loueth inſtruction*, that perſon who ioyfully receiueth admonitions & afflictions and profiteth thereby, *loueth knowledge*, waxeth dayly more learned and more godly, *but he which hateth correction*,

rection, as for him who repineth or grudgeth at the Lords scourges, *he is brutish*, he remaineth as a brute beast in his error and rudenesse.

2 *The Lords fauour aduanceth the good man, but he condemneth the wicked person.*

As a iust iudge wil exalt the weldoer, & pronounce the sentence of condemnation on the malefactor: so God will blesse the innocent and condemne the vngodly, vpon whom he will both pronounce and execute, the decree of some temporall plague or of eternall destruction. *So he did on the Amalechites.*

3 *A man shall not be established by wickednesse, but the roote of the righteous shall not be remooued.*

As a wise gardener will plucke vp the weeds in his ground, but wil not touch the roots of the good herbs to hurt them: so the Lord will destroy the wicked as plants which he neuer planted, but will spare yea preserue and cherish the godly, founded and rooted on Iesus Christ. *Col. 2. 7.*

4 *A vertuous wife is her husbãds crowne, but she who maketh him ashamed, is as rottennesse in his bones.*

Wiues are herein diuided into two sorts. Some are called vertuous, that is to say, such as feare God, reuerence their husbands, gouerne their families orderly, & liue chastly. These are crownes to their husbands, that is to say, comforts and a glorie to them. For such wiues cheare and nourish their husbands, preserue their wealth or increase the same. Some wiues again are such as cause shame, that is, who so miscarrie thẽselues, that their husbands blush to heare of or to see their vnchastitie, their slouth, their pride, their busie toungs. These are *as rottennesse in their bones*, that is to say, an inward and deadly corsey, and an euil, not only

eating their flesh, but tormenting them most miserablie.

5 *The thoughts of the iust are right, the subtil deuises of the wicked are deceipt.*

The wicked do abuse their reason, which the godly vse as they ought to do. *The thoughts of the iust are right.* The vpright man bendeth his wits, how most to glorifie God and to benefit his neighbour, deuising how he may best do right to euerie one. *But the subtill deuises of the wicked are deceipt.* The wicked thinke on wicked things, musing on their beds or conspiring together, how they may colour their mischiefe that it be not espied, & defraud or circumuent their neighbours. They studie as it were the Art of cousening.

6 *The words of the wicked lye in wayt for blood, the mouth of the vpright deliuereth thē.*

The Scribes and Pharisees may be an example.

The vngodly abuse their toungs also and not only their thoughts, both which the righteous vse aright. *The words of the wicked lie in wayt for blood.* The questiōs, conferences, and speeches of the wicked, tend to intrap the innocent. *The mouth of the vpright deliuereth them,* the godly wil preserue by their pleadings or answers, such as the wicked endeuor to slay.

7 *The wicked ouerthrow them selues and are not, but the house of the righteous shal stād.*

The vngodly by their sinnes drawe on them selues & theirs vtter destruction, but the godly mans house and children shall long continue. For this cause *Dauid* saith in the Psalme, that *the wicked shall faile from the earth, so, that they shall be no more.*

Psal.104.

8 *A man shall be commended for his vnderstanding, but he which is of a froward mind shall be despised.*

Certaine causes both of estimation and contempt

are

are herein shewed. The fountaine from whence credit or account springeth, is discretion & knowledge. For this cause it is sayd, that *a man shall be commended for his vnderstanding, or for his prudent mouth.* The meaning is, that the multitude wil magnifie him, who excelleth in learning, or vttereth gracious speeches. On the contrary side, *he which is of a froward mind shall be despised.* Want of wit or of a wise carriage of a mans self, causeth contempt, so that he who misbehaueth him selfe, becommeth contemptible & a by word by this meanes.

9 *He who debaseth him selfe, and yet hath a seruant, is better then he who boasteth him selfe, and lacketh bread.*

The meaning of these wordes is, that the person which setteth his hand to all workes, who carrieth a low port, and who is content with the name, place & account of a meane yeoman, and yet hath wherwith to maintaine him selfe and a familie, is more to be commended and in better estate, then he who carieth the countenance of a great gentleman, ruffleth it out in silkes and veluets, and boasteth of his parentage, and yet is in debt, or hath not sometimes a penie in his purse, or food sufficient for his dinner or supper.

10 *The righteous man regardeth the life of his beast, but the bowels of the wicked are cruell.*

Pitie is now commended, and hard heartednesse condemned. *The righteous man regardeth the life of his beast.* A iust man wil not ouer toyle the poore dumme creature, nor suffer it to want food or looking to. But if he be so pitifull to his beast, much more is he mercifull to his seruants, his children, and his wife. As for the very *bowels of the wicked, they are cruell.* For they

See an example in Balaam striking his asse, in Dalila betraying Sampson, and in the Iewes crying crucifige on Christ.

are vnmercifull to their beasts, vnnaturall to their children, hard hearted to the poore, and bloodie persecutors of the people of God.

11 *He which tilleth his land, shall be satisfied with bread, but he who followeth vaine things, is voyd of vnderstanding.*

The diligent person shall haue plentie, but the spend-thrift who followeth carding, dicing, or such like vanities, shall in time to come want necessaries, as now he wanteth wit.

12 *The wicked man desireth a defence against euils, but the roote of the righteous giueth* [*frute.*]

So did Cain.

They that do euill wish for pardon of their liues, & a priuiledge or protection, against troubles, death, and condemnation, but all in vaine. For in deede at the last Gods iudgement taketh hold on them. On the contrarie side, *the roote of the righteous giueth* (*frute.*) The godly being rooted and grounded in Christ, and as trees planted by the riuers of water, are not onely preserued frō euils, but prosper and flourish in good things, bringing foorth frute in due season, as it is in the Psalme.

Psal. 1.3.4.5.6.

* *or Destruction*

13 *The euill mans* snare is in the transgression of his lips, but the iust man wadeth out of trouble.*

Wicked men by their rash speeches cast thē selues into such troubles, out of which they cannot deliuer them selues: but although sometimes the innocent being falsely accused, are brought into question or molested, yet they escape at the last as a bird out of the snare of the fowler.

See an example in Daniel and his accusers.

14 *A good man is satisfied with the frute of his mouth, and the* recompence of a mans hāds*

* *or Worke.*

shall

shall reward him.

Albeit the opening of the mouth is a smal matter, yet it shall be recompenced by the Lord with great blessings, when it is done in wisedome. For such as vse their toungs to Gods glorie and the edification of their brethren, instructing them and exhorting them from day to day, shall be loued by God & man, and tast many good blessings. Now, as good words, so good workes also, shall be rewarded. *For the recompence of a mans hands shall reward him.* That is to say, not only the wicked shal be plagued for their ill doing, but the godly shal be blessed for their well doing. The reward here spoken of, is not a reward of merit but of mercy to the godly, whose good actions are crowned with comfort and good successe, as the euill deedes of the wicked haue a curse or crosse attending on them. 2. Cor. 5. 10. Mal. 2. 3.

15 *The way of a foole is right in his owne eyes, but he who harkeneth to counsell, is wise.*

Selfe liking is here reproued, and hearing of aduise commended. *The way of a foole is right in his owne eyes.* The cõceipted person thinketh his owne course to be best, and (as if he were a verie wise man himself or sufficient by him selfe to deale in any matter) he vseth no aduise of other. *But he who harkeneth to counsell is wise.* That is to say, he who euquireth after and practiseth the good aduise of other, prouideth wel for his owne welfare.

16 *The vvrath of a foole is made knowne the same day, but a prudent man couereth reproching.*

The meaning hereof is, that the furious person presently sheweth some signe of his choler, but he who is godly wise suppresseth angrie speeches, gestures and behauiour. For this phrase, the same day, both here and elsewhere in Scripture, noteth out a Psal. 84 11.

Thus the people in Ezechias his time, couered a reproch whē they aunswered not a word to Rabsakeh.

verie short time. So likewise by couering a reproch, abstaining from reuiling and raylíng is to be vnderstood.

17 *He telleth the truth, who declareth that which is iust, but a false witnesse [vttereth] deceipt.*

He who telleth that which is agreeable to the matter in question and the circumstances thereof, boldly and constantly auoucheth that which is sure and certaine, not mingling therewith any thing which is doubtfull or vntrue. On the contrary side, he who maketh no conscience of lying, coloureth his forged accusations with plausible speeches, and faceth down an vntruth.

Such were the false witnesses who rose vp against Steuen.

18 *Some vtter vvordes like the pricking of swords, but the toung of vvise men, is a medicine.*

Euill speakers and slaunderers (as here is shewed) hurt their neighbors not lightly but most grieuously, in bodie, goods and name. For some (as *Ezechiel* speaketh) carrie tales to shed blood. *But the tong of wise men is a medicine.* The godly vttering wholsome & seasonable speeches, heale the innocent who haue bin troubled, by pleading for them: foes at variance, by perswading them to peace: and finally the heauie hearted, by comforting them.

19 *The lip of truth shall be established for euer, the lying toung, scant for the space of a moment.*

He who speaketh truth shall liue long in this world and continue for euer in the world to come, but God will quickly destroy all those that speake lyes.

Psal. 57.

20 *Deceipt [recoyleth] on the heart of those vvho plot mischiefe, but ioy vpon the counsellers of peace.*

Euill

Euill counsell most hurteth those who giue it. For such as are the authors of any mischiefe, meete with some grieuous plague inflicted by God or man vpon them, which bringeth bitter sorow into their hearts. *But ioy vpon the counsellers of peace.* Such as make cõcord betweene neighbour and neighbour, or giue any aduice tending to their brethrens welfare, are blessed.

As for example Achitophel who for griefe hanged him selfe. Thus Mardochee aduise which he gaue to Hester, rebounded into his heart with ioy.

21 *No euill shall befall the iust man, but the wicked shall be full of miserie.*

22 *Deceiptfull lips are abhomination to the Lord, but they who deale faithfully, are acceptable to him.*

In the former of these sentences, a promise of preseruation is made to the righteous, & a threatening of destruction is denounced against the vngodly. *No euill shall befall the iust man.* Either no afflictiõ at all shal betide the righteous person, or onely such aduersitie, as shall rather further then hinder his saluation. For as the Apostle speaketh, *we are pressed downe in euerie thing, but not oppressed, shaken with doubting, but not giuen ouer to despaire, persecuted, but not forsaken, cast downe, but we perish not. But the wicked shall be full of miserie.* The vngodly shall be filled full of infamie, pouertie, heart-griefe, and infinite other plagues.

Psal. 91. 2. *Cor.* 4. 8. *Psal.* 32. 10.

23 *A prudent man hideth knowledge, but the heart of fooles proclaimeth folly.*

The wise man boasteth not of his cunning, nor vttereth all that he knoweth as fooles are wont to do, who either speake of good things vnseasonably, or talke of ill things continually.

24 *The hand of the diligẽt shall beare rule, but the idle, shall pay tribute.*

The meaning hereof is, that as labor bringeth men not only to wealth but to honor, so sloth bringeth on

them not onely pouertie but bondage. For in deed the idle come oft to such need and miserie, as that they offer them selues to be bondslaues to the rich.

25 *Heauinesse in the heart of man presseth it downe, but a good word cheareth it vp.*

On the one side here, the force of inward sorow or care is shewed to be exceeding great. For in deed as it causeth the mynd to faint, so it maketh the hand to be slow to worke. On the other side, the efficacie of a comfortable speech is declared to be no lesse, the which not onely driueth heauinesse away, but bringing ioy into the heart, reuiueth all the senses of the bodie, making them fit to discharge their dutie.

26 *The righteous man is more excellent thē his neighbour, but the way of the wicked deceiueth them.*

The iust man is better then the wicked man in manie respects and by infinit degrees. First, his birth is the more noble, for he is borne againe of the word & spirit. Secondly, his deeds are more commendable. Thirdly, his death is sweeter. Last of all, his life is more blessed in regard of the fauour of God toward him, and good successe in his affaires, which point is here especially meant. For, *the way of the wicked deceiueth them.* Their prosperitie is at last turned into aduersitie, and their reioycing into mourning.

27 *The deceiptfull man shall not rost that which he hath caught in hunting, but he which is diligent shall enioy the precious substance of a man.*

Like as an hunter oftentimes rosteth not the venison which he hath taken, which peraduenture either the dogges deuour, or the keeper of the parke taketh away: so oftentimes the wicked man enioyeth

not

not that which he got by fraud. On the contrary side the iust man possesseth gold, siluer & such other precious things in account among men.

28 *In the way of righteousnesse is life, and the pathway thereof is immortall.*

Godlinesse bringeth vnto men the good things of this life and of the life to come.

THE XIII. CHAPTER.

1 *A wise sonne hearkeneth to the instruction of his father, but a scorner will heare no rebuke. An obedient child will obey any counsell of his parentes which is good, but one that is stubburne, will abide no reproofe.*

See the exposition of the first verse of the 10. chapter.

2 *A good man eateth the frute of his mouth, but the soule of transgressours, violence.*

3 *He which keepeth his mouth, keepeth his life, but destruction shall be vnto him, who openeth his lippes wide.*

THe godly man who vseth his toung aright, shall obtaine the good will of his neighbours & Gods blessing, two pretious frutes which good speeches bring forth. As for the wicked man, who breaking Gods lawes abuseth his lippes, he shall reape for his labor hatred, woundes, and Gods curse. Surely the case so standeth, that he who setteth a watch before his lippes, by this meanes preserueth him selfe from many harmes, yea somtimes from death. But as concerning him, whose mouth as a common strumpet spreadeth it selfe to all filthie communication, or openeth it selfe to talke lauishly, he shall be sure to meete with much trouble, and in the end he shall be

quite ouerthrowen.

4 *The ſluggard luſteth, and yet his ſoule hath nought, but the ſoule of the diligent, ſhall be made fat.*

To the diligent, a promiſe herein is made; againſt the ſlothfull, a threatning is denounced. *The ſluggard luſteth and yet his ſoule hath nothing*, Idle people wanting all neceſſaries, are wiſhers and woulders, but neuer good houſholders. Sometimes they wiſh for money, ſometimes for rayment, ſometimes for foode, but all in vayne. *But the ſoule of the diligent ſhall be made fat.* On the contrary ſide, they who take great paines in their callings, waxing very rich, are ſatisfied with great plétie of all neceſſaries and comforts.

5 *The iuſt man hateth a falſe matter, but it cauſeth the wicked man to ſtincke, and to be aſhamed.*

Whereas it is ſayd, *that the iuſt mã hateth a falſe matter*, this doctrine is taught, that an vpright perſon not onely miſliketh euil, but deteſteth it as a foule or filthie thing. This ſaying thé notably agreeth with that admonition of *S. Paule*, *abhorre euill and cleaue to that which is good.* It accordeth alſo with that exhortation of *Iude*, *hate the verie coate which is defiled with the fleſh.* Now, whereas it is added, *that it cauſeth the wicked man to ſtincke and to be aſhamed*, the ſenſe of theſe wordes is, that euill dealing maketh the vngodly to be abhorred as ſtincking carions, and to liue as ſpotted men in the earth. For the wicked man ceaſeth not (as it is in the Pſalme) till he hath practiſed his ſinne which is to be hated.

Rom. 12.

Pſal. 36.

6 *Righteouſneſſe preſerueth him who is vpright in way, but wickedneſſe ouerthroweth the ſinner.*

The

The meaning of this ſentence is, that notorious offendors and hypocrites are vſually plagued in this world for their ſinnes, whereas they who keepe themſelues in the obedience of Gods lawes, are ſpared & paſſed ouer in the midſt of great and common calamities. Ezech. 9.

7 *Some vaunt themſelues to be rich, whē they haue nothing, other fayne themſelues to be poore, when they haue great ſubſtance.*

It is the cuſtome of vayneglorious fooles (as here is obſerued) to make ſhewe of great riches when in deede they are poore, becauſe they affect the name and account of Gētlemen. On the contrary ſide, couetous miſers not onely in wordes cōplayne of great want in the midſt of abundance, but to auoid taxes & ſuch other charges, carie ſo low a port, that oftentimes they are thought & ſeeme ſcant worth a groat, when they haue hundreths or thouſandes lying by them.

8 *The riches of a man are the ranſome of his life, but a poore man heareth not rebuke.*

Here is ſhewed, that both riches & pouertie haue their commodities & diſcōmodies. *The riches of a man are the ranſome of his life.* As this is one of the vanities vnder the Sunne, that riches oftētimes are reſerued vnto the hurt of the owner thereof, in as much as for the ſame he is enuied, accuſed yea ſomtimes alſo cōdemned: ſo wealth againe hath herein a great commoditie, that a man taken captiue in warre, by money ranſometh his life, being drawen into ſutes of law, by money mainteineth his right, being ſicke, by money getteth all ſortes of remedies, finally being in want, obtaineth all outward things in a manner by money or money worth. On the contrary ſide, pouerty is a ſore eſtate, which (as we vſe to ſay) cauſeth the

old wife to trot, but this singular cõmoditie it hath, that becauſe the poore man hath nothing to giue or pay, no quareller ſueth him, no thiefe ſetteth on him, no magiſtrate ſeazeth on his houſe.

9 *The light of the iuſt ſhal reioyce, but the candle of the wicked ſhall be put out.*

The proſperitie of the righteous is here compared to the light of the day or to the ſunne, which reioycing to runne his courſe, continueth firme frõ time to time in the skie. In like maner then the welfare of the godly, ſhall increaſe & remaine conſtant. The glory of the vngodly on the contrarie ſide, is fitly reſembled vnto a candle. For euen as a lampe or candle burneth but a while, and quickly conſumeth, ſo all the pompe and flouriſhing of the wicked, ſhall ſuddenly decay and vaniſh in a moment. For this cauſe it is ſayd in a certaine Pſalme, that light is planted vnto the iuſt man. This maketh *Bildad* to affirme of the wicked man on the contrarie ſide, that the ſparke of his fire doth not ſhine, and his candle is put out in his tent.

Pſal.97.11.
Iob.18.6.

10 *Through meere pride a man maketh cõtention, but wiſedome is with the well aduiſed.*

The cauſe or fountaine of ſtrife & of peace is here opened and declared. *Through meere pride a man maketh contention.* The conceipt of a mans owne excellencie breeding in him contempt of all good counſell, maketh his affections fierce, and ſtirreth him yea emboldeneth him to prouoke his neighbors vnto wrath, or to contend with them whatſoeuer commeth of it. *But with the well aduiſed is wiſedome.* As for thoſe who follow the aduiſe of Gods word or ſpirit, they are indued with that wiſedome which is peaceable, whereby they auoyd all occaſions of ſtrife, yea ſometimes they pacifie wrath when it is kindled.

11 *Subſtance gotten by vanitie ſhall be diminiſhed,*

wished, but he which gathereth with the hand shall increase [*st.*]

Goods ill gotten wil quickly consume, but he who plyeth his calling faithfully shall thriue. He is sayd to *gather with the hand*, who getteth any thing in a lawful calling with a good conscience, whether he labour with his bodie or his mind.

12 *The hope which is differred, maketh the heart sicke, but a desire which cometh is a tree of life.*

This verse sheweth the danger or hurt of delay, & the comfort of present good things. By *hope* the thing hoped for is meant, whether it be some comforatble newes, or some acceptable person. Euen as meate long kept from the hungry stomach maketh the body weake: so the thing longed for, prolonged, causeth a feeble soule. For the minde wanting the thing expected, grieueth because it doth not presently enioy it, and feareth that it shall neuer haue it. On the contrarie side, *a desire which commeth* or is present, *is a tree of life.* The sight or receiuing of the good thing which hath bene earnestly wished for, healeth the maladie of the heart and reuiueth the spirits.

See an example in Iacob Gen. 45 26.

13 *He which despiseth the word, shall be destroyed, but he which reuerenceth the law, shall haue peace.*

Contempt of the word of God is threatned in this verse, and a reward is promised to obedience. *He which despiseth the word shall be destroyed.* That person who cõtemptuously reiecteth the commandement of God or will by no meanes be subiect thereunto, shall be plagued at the last with some fearefull and grieuous punishment. *But he which reuerenceth or feareth the law, shall haue peace.* Whosoeuer trembleth at Gods word, and putteth it into practise, shall enioy prosperitie,

So were the Israelites, so were Corasin, Bethsaida and Capernaum.

So did Iasiah.

See Psal. 117. Esa. 66. 2. For as the Psalmist saith, there is great peace to those who loue Gods law.

14 *The doctrine of a wise man is a welspring of life, to depart from the snares of death.*

The meaning of this sentence is, that the word of God wisely applied, is profitable, first, as a spring of water, to enrich the receiuers thereof with manifold good things, secondly, as a faithfull guide, to preserue them from sundrie euils, as from sin and death.

15 *Grace giueth good successe, but the way of transgressors, is rough.*

Obedience to the word of God meant here by grace, causeth men to prosper, the Lord being with them so long as they serue him. *But the way of transgressors is rough.* The life of sinners is full of troubles and miseries by reason of their sinnes, and like a way which is rugged or full of thornes.

16 *Euerie wise man dealeth with knowledge, but a foole layeth [his] folly open.*

Wisedome is now commended and folly condemned. *Euery wise man dealeth with knowledge.* Euerie one who is prudent, doth his affaires exactly, not onely setting downe the meanes of attaining his enterprises or the order of his matters according whereunto he will then proceed, but forecasting the issues and preuenting the hinderances of his attempts. *But a foole layeth open his folly.* On the contrarie side, he who is vnskilfull or vndiscreet, goeth rashly and rawly about all things, and by his rude and vnperfect works, bewrayeth and layeth open his owne ignorance and vanitie.

17 *A wicked messenger falleth into euil, but a faithfull embassadour healeth.*

Trustie and vnfaithfull dealing in messages, is now spoken of. *A wicked messenger falleth into euill.* He who doth

doth his arrant slouthfully or guilefully, not onely much grieueth other, but hurteth him selfe, drawing by this means on him selfe, both his maisters displeasure and Gods iudgement. On the contrarie side, *a faithfull embassour healeth.* A trustie messenger freeing his maisters mind from doubts, feares and griefes, so healeth the maladie thereof, as a Phisition cureth the diseases of the bodie. For which cause, as the leech of the bodie vseth to haue his fee: so this embassadour or Phisition of the soule, shall haue the good will of men and the blessing of God for his recompence as it were.

18 *Pouertie and shame shall befall him who withdraweth him selfe from instruction, but he which regardeth correction, shalbe honored.*

The spirit of God herein intreateth of chastisements. *Pouertie and shame &c.* He that will not obey good counsell, lightly euen in this world commeth to beggerie and infamie. For the Lord will despise those who despise him. *But he which regardeth correction shall be honored.* He which yeeldeth to wholsome aduise and profiteth by chastisements, is made partaker of many good things, and namely of credit and dignitie. For those who honor God, he also will honor. *Iob.5.17. Iam.1.12.*

19 *The desire present is pleasant to the soule, but it is an abhomination to fooles, to depart frõ euill.*

Herein is shewed, how glad men are when they enioy their pleasures, & how loth they are to part from them. *The desire present is pleasant to the soule.* Vaine people are exceedingly glad when they are made partakers of those things which they wish, be they neuer such fooliish toyes or vnlawfull delites. *But it is an abhomination to fooles to depart from euill.* On the contrarie side, it is a deadly griefe vnto the wicked, to be wea-

hed or pulled from their ſinnes or vanities.

20 *He which walketh with the wiſe, ſhall be the wiſer, but he who keepeth company with fooles, ſhall waxe the worſer.*

In this verſe is declared, that there is great force in the companie which a man keepeth, to chaunge him into the better or the worſe. He is ſayd to walke with the wiſe, who is often in their cõpanie to heare their words & to ſee their behauiour. *Such a one waxeth wiſer*, that is, more learned, zelous and religious then he was before. *But he who keepeth cõpanie &c.* Such a one as ioyneth in fellowſhip with the vngodly, ſhall be the worſe in two reſpects, the one that he ſhall be infected thereby, the other, that he ſhall be plagued therewith.

21 *Euill purſueth ſinners, but that which is good, rewardeth the iuſt.*

Pſal. 34. 22. 23. Sinne as a purſuiuant troubleth, attacheth, and ſlayeth the wicked mã, but Gods bleſſing as a reward of mercie, maketh a recompence to the vpright perſon for all his paines in doing of his dutie.

22 *The good man leaueth an inheritance to his childrens children, and the ſinners goods are layd vp for the iuſt man.*

The godly perſon not onely him ſelfe enioyeth his goods whileſt he liueth, but when he dieth leaueth the ſame in ſuch ſort to his childrẽ, as that alſo their children through Gods mercie inherit the ſame. On the contrarie ſide, the wicked man is ſo farre off from leauing his goods to his poſteritie, as that from him by Gods prouidence they are often rolled vpon the righteous perſon, who is his heire as it were againſt his will.

* *The which were before vntilled and ſo not helped by Labour or ſyle.*

23 *The poore* plowing vp new ground haue*

much

much foode, but some consume them selues thorough slouthfulnesse.

The meaning of this Prouerbe is, that a litle ground well tilled, or a litle stocke well employed and followed, bringeth through Gods blessing great abundance and great aduantage, as on the contrary side, great wealth or a large patrimonie, is through idlenesse brought to litle or nothing.

24 *He which spareth his rod, hateth his child, but he which loueth him, chasteneth him betimes.*

The cockering father, who seldome or neuer correcteth his sonne, is truly sayd to hate him. For he is an enemie, if not in affection, yet in this his action, to his welfare. On the contrarie side, he which loueth him chasteneth him betimes. He which tendereth the good estate of his child, whileſt he is yet yong, prouideth a teacher to instruct him, and twigs to correct him.

25 *The iust man eateth to the satisfying of his soule, but the belly of the wicked shal want.*

They who serue God aright, and labour faithfully in their callings, shall haue plentifull store of necessaries. On the contrarie side, the vngodly shall suffer extreme penurie.

THE XIIII. CHAPTER.

1 *A wise woman buildeth vp her house, but a foolish woman pulleth it downe with her owne hands.*

A Christian matrone on the one side, and an vngodly wife on the other, is here described. Euen as a cunning carpēter going about to build an house,

layeth it on a foundation, heweth out timber for it, and finally at length raiſeth vp the frame: ſo a godly matrone or good houſwife, founding her familie on the knowledge of Chriſt, by labouring faithfully in her calling, filleth her houſe with ſtore of neceſſaries. On the contrary ſide, ſuch a woman as being voyd of the feare of God, neglecteth her calling, or prodigally lauiſheth out her husbãds goods, ouerthroweth the ſtate of her familie, and conſumeth all that is in her houſe.

2 *He which walketh vprightly, feareth God, but he who is crooked in his wayes, deſpiſeth him.*

Good workes are here ſhewed to be proofes or teſtimonies of the feare of God. Manie deceiue themſelues with a ſhew of godlineſſe, but euerie one ſhall know whether he feareth God or no, not by the outward profeſſion of religion which he maketh, but by his doing of Gods will. On the contrarie ſide, a diſſolute life, is an euident demonſtration of the prophaneſſe of the heart.

3 *In the mouth of a foole, is a ſtaffe of pride, but in the lips of the wiſe, their owne preſeruation.*

The good toung hath herein a reward promiſed, but the euill is threatned. *In the mouth of a foole is a ſtaffe of pride.* He who abuſeth his toung, ſhall ſmart for his follie. For, as he who carrying a ſtaffe in his hand, ſtriketh euerie one therewith, is oftentimes him ſelfe wel cudgelled for his labour: ſo he who ſmiteth other with his toung, ſhall at laſt be beaten for his raſh ſpeeches. But euẽ as he who carrieth a buckler about with him, preſerueth him ſelfe from manie blowes: ſo he who ſpeaketh prudently or anſwereth diſcreetly, by this meanes preſerueth him ſelfe from much

much danger and trouble.

4 *When there are no oxen, the barne is* * *cleane, but ſtore of fruite* [*commeth*] *by the ſtrength of an oxe.* * Or emptie.

Husbandrie is commended in this verſe. *Whē there are no oxen*, where the meanes of husbandrie are neglected, *the barne is cleane*, there is want of neceſſaries, *but ſtore of fruite commeth*, there is aboundance of needefull prouiſion, *by the ſtrength of an oxe*, where tillage or plowing with oxen is diligently vſed. An oxe is here mentioned, as a principall meanes of riches, in as much as it being a good labourer, draweth the teame, helpeth the plough, & treadeth out the corne.

5 *A faithfull witneſſe will not lye, but a falſe record, breatheth forth lyes.*

Neither for feare nor fauour will the iuſt man tell an vntruth. On the contrary ſide, the wicked man powreth and faceth downe lyes.

6 *The ſcorner ſeeketh wiſedome, and ſhe will not be found, but knowledge is eaſie to him who is prudent.*

Not onely he is a ſcorner, who derideth all godlyneſſe, but he, who profeſſing Religion liueth wickedly. Now, as it is the cuſtome of men, when ſuch come to the doores of their houſes whō they care not for, to refuſe to ſee them or to ſpeake with them, but if peraduenture friends come to viſite them, then to ſhew them ſelues, yea to runne out to meete them: ſo the grace of Gods ſpirite eſtrangeth her ſelfe frō the proud and vngodly, but appeareth & draweth neare vnto the modeſt. For he who is holy & humble, eaſily attaineth the true knowledge of God and of his ſonne Ieſus Chriſt.

7 *Depart from the preſence of a fooliſh*

man, and [from him] whom thou perceiuest not to haue the lippes of knowledge.

This is as much as if it were sayd, shunne the companie of the wicked, and hearken not to the counsell of seducers.

Before. 4. 26. See an example in Paule. 1. Cor. 9. 26. 27. Euilun ialits ashem. Euery foole maketh a mocke of sin or of araignement. This interpretation is receaued, agreable to the wordes, & confirmed by diuers places of this booke as. chap. 2. 14. chap. 10. vers. 23. 14. c. 5. v. 15. c. v. 20. Ratsō sometimes a kind affection, either of man to man or of God to man, sometimes that thing which is to be accepted. * This translatiō is that, which the Geneua Bible setteth downe, and diuers good authors allow. The sense which is giuen, is confirmed not onely by Hieromes interpretatiō and the expositiōs of some other, but by the signification of the wordes, and the state of the matter. Zar here is taken for alius aliquis as chap. 22.

8 *The wisedome of the prudent man is to take heede vnto his owne way, the follie of fooles, to deceit.*

Euen as he is a wise trauailour, who so looketh to his way, that he suffreth not him selfe to be lead aside out of the right path: so he is a wise Christian, who looketh that he be in a good course, and suffreth not him to be drawen aside to sinne. But such as walke vnwisely, either deceiue other, or are themselues seduced.

9 *Fooles make a mocke of the punishment of sinne, but among the righteous, is fauour.*

The wicked make a light matter both of sinne and of Gods iudgemēt, for which cause the Lord causeth them to feele his wrath vnto the vtmost. *But amōg the righteous is fauour.* On the contrary side, the good will of the Lord is toward the righteous, compassing thē about as a shield. The Prophet *Dauid* setteth downe certaine speeches in the 5. Psalme very like vnto this sentence. *Thou ô Lord* (saith he) *doest blesse the righteous person*, thou causest that fauour doth compasse him as a shield. But speaking of the wicked, araigne them ô Lord (saith he) let them fall from their counsels. &c.

10 * *The heart knoweth the bitternesse of the soule therof, and a stranger shall not meddle with his ioy.*

The force of sorrow is herein declared: *The heart*, that chief part of the body, which is the fountaine of life, *knoweth the bitternesse*, discerneth and feeleth the deepe

deepe and extreme sorrow, *of the soule thereof*, of that minde or spirite, which dwelleth as it were with it in the same earthly tabernacle of the body. *And a stranger*, and other man who soeuer, *shall not meddle*, shall not enter into the afflicted heart, *with his ioy*, with his merie speeches or iests, or what delites soeuer they are which he vseth to refresh the pensiue heart withall. Whē as thē one mans heart is heauy to the death or extremely sad, any other shall not be able with his mirth to please or ease the same. For surely the heart which aketh with pinching paine, & the soule which soaketh in suds of pensiue sorrow, taketh small pleasure in pastime or in mirth, but rather refuseth all comfort and flyeth sporting, as a thing most contrary to it. Outward delites heale scratches as it were or smaller griefes, but not deepe woundes or extreme heauinesse.

11 *The house of the wicked shall be destroyed, but the tent of the righteous shall florish.*

The dwelling and houshold of the vngodly, shall be ouerthrowē, but the habitation and familie of the iust, shall increase and spread. *Iob.5.3.4.5. Also.24.*

There is a way which seemeth right in the eyes of men, but the end thereof, is the high way to death.

Some course of life there is, as namely continuing in sinne, which pleaseth flesh and bloud for a time, seeming either pleasant, profitable, or iust, but at last it bringeth destruction.

13 *Euen by laughter the mind is made heauie, and in the ende, reioysing [is turned] into mourning.*

Vaine & vngodly pleasure bringeth losses, sorrow, diseases, yea sometimes death. Iollitie is turned into wayling and weeping oftentimes. This sentence thē *Iames.4.7.*

accordeth with that threatening of our Sauiour, wo be vnto you which laugh, for you ſhall weepe.

14 *A man of a froward minde ſhall be filled with his own wayes, but a good man is ſeuered from him.*

The vngodly perſon ſhall not onely taſt of Gods wrath, but be made drunke as it were with all his plagues. *But a good man is ſeuered from him*, the righteous man is not plagued together with him by the Lord (who alwayes ſpareth his whē he puniſheth the wicked) but on the contrary ſide, he is aboundantly bleſſed by him, ſo that the iuſt man alſo is filled with his wayes. Know then that the Lord hath ſeuered to him ſelfe, him whom he receiueth into fauour.

See an example in the Iſraelites & the Egyptiās. Pſal. 4.4.

15 *The ſimple mā beleeueth all things, but the prudent man taketh heede to his ſteps.*

Such a one as is ignorant of Gods word or voyde of the diſcretion of his ſpirite, crediteth all ſpeeches whether true or falſe, certaine or vncertaine.

16 *The wiſe man feareth and departeth frō euill, but the foole hazardeth him ſelfe, ſo venterous is he.*

See the expoſitiō of the 12. ver. of the 27. chap.

He who is warie, dreading hatmes as he ought, ſhūneth both the actions & places of danger, whereinto the vngodly ruſh very raſhly.

17 *He vvho is ſwift to vvrath vvorketh follie, but a man full of vvyles is hated.*

Two contrary vices are herein cōpared together, to wit, haſtineſſe and ſubtilitie. He is *ſwift to wrath*, who is quickly moued to anger vpon euery light occaſion. Such an vnaduiſed and moodie foole, *worketh follie*, that is to ſay, by ſpeech or deede ſheweth ſuch ſignes of his folly, as that he maketh him ſelfe a mocking ſtocke to all. On the cōtrary ſide, he is counted a

See a like ſentence before in the 12 chapter, and in the 26. & 5.26. verſ.

man

man of wyles, who outwardly faineth good will, but inwardly intendeth reuenge, being occupied in musing on the meanes or opportunities of accomplishing of the same. This dissembler not onely hateth his neighbour in his heart, but is him selfe hated or worthie to be hated. For, in as much as he is so close an hypocrite, he deserueth to be odious, neither can he lightly be in other account, sith he may be suspected to plot some mischief.

18 *The simple inherite follie, but the wise crowne themselues with knowledge.*

Such as are of litle wit or vnderstanding in spirituall things, not onely commit wickednesse but inherite the punishment thereof, namely Gods vengeance. Thus then the vngodly are heires as it were to troubles and plagues, these are their portiõ as the Prophet speaketh in the Psalme. On the contrary side, the prudẽt onely increase in the gifts of the holy Ghost, but at the last attayne honor and glory, yea euen that crowne of righteousnesse, which the iust iudge hath layd vp for them.

19 *Euill men bow thẽ selues before the good, and the wicked at the gates of the iust man.*

As it is meete that the righteous rule, the vngodly obey: so by the disposition of the diuine prouidẽce it often commeth to passe in this world, that the faithfull are the head, the vngodly the tayle as it were. *For euill men bow them selues before the good,* the vngodly often serue the godly and reuerence them in most humble manner, because they are rich or lifted vp vnto honour. *And the wicked at the gates of the iust man.* Transgressors also oftẽ come to the rich mãs doores, either for almes, or fauour or counsell.

Thus we read that Haman bowed to Mordecai, and that Iosephes brethrẽ came to him.

20 *The poore mã is hated euen of his neighbour, but the rich mans friends are many.*

He who is in aduersitie, is forsaken not onely by straungers but by those who are neare vnto him in dwelling or in kinne. On the contrary side, euery one fawneth on the wealthy and claimeth kindred of the, neuertheleſſe, theſe friends of the rich man, are not true friends indeede, but they are ſo called, becauſe they pretend great friendſhip, how ſoeuer in verie truth they are friendes not to him but to his goods, which onely they loue.

21 *He who deſpiſeth his neighbour, is a ſinner, but he who ſheweth mercy to the poore is bleſſed.*

As he who forſaketh or reprocheth his poore brother, committeth a greeuous offence, ſo ſhall he be araigned and puniſhed as a notorious euill doer. On the contrary ſide, he who is mercifull to the needie or afflicted ſhall finde mercy. That to deale hardly with the afflicted is a greeuous ſinne, it may appeare by that ſpeech which *Iob* vſeth to his frieds who were ſo bitter vnto him, when he ſaith vnto them, *you ruſh vpon the orphãt, when you digge a pit for your friend.* More-
Iob.6.26. ouer, that the word ſinner is taken in the Scripture for one who being guiltie is arayned or condemned, is manifeſt by that ſpeech of *Bathſheba* to *Dauid* in the
1.King.1.21. booke of the Kings, *otherwiſe, I & my ſonne Salomon ſhal be ſinners*, that is, in danger of death or condemned to dye.

22 *Do not they who deuiſe miſchief, goe aſtray? but mercy and truth ſhall be vnto thoſe, who practiſe that which is good.*

The meaning of the former part of this ſentence is, that it is a moſt certaine truth confirmed by dayly experience, that the inuentors and workers of euil things, haue ill ſucceſſe or periſh. For by the borowed ſpeech of going aſtray (which to do is a daungerous and

and vncomfortable thing) missing of a mans purpose and meeting with some trouble is ment. Thus much *Eliphaz* also teacheth in the booke of *Iob*, when speaking of the Lordes ouerthwarting of the wicked in their ill enterprises he saith, *He maketh frustrate the deuises of the craftie, so that their hands are able to doe nothing. &c.* The sense of the latter part of this parable is, that the Lord sheweth fauour and performeth his promises vnto those, who studie to glorifie him & to do good to their neighbours. *Iob.5.12.*

23 *In euery labour there is increase, but the talke of the lippes onely, bringeth want.*

Some gaine is to be gotten by euery kinde of worke, as euen by making of a button of the tagge of a point. But by vaine and idle pratling or talking, that which a man hath consumeth. For whilst much talke is spent, much time is lost, whilest much time is lost (litle or nothing being got) much of the stocke is consumed.

24 *The riches of the wise, are their crowne, the follie of fooles [remaineth] follie.*

It should not be so indeede, yet so it commeth to passe, that wisedome in a poore man is contemned. For be a man neuer so learned, if he be not wealthy, he is not esteemed but may sit well inough without doores. But when as both wisedome and wealth concurre in a man, then as wisedome maketh him to vse his wealth aright, so wealth maketh him the more admirable and the more to be accounted of, in as much as it is (as it were) a crowne of authoritie and glorie to him. On the contrary side, let a foole be neuer so rich yea let him be clothed in scarlet or purple, he neither will nor can be any other thē a *Naball* still, remaining fooliſh for all his wealth, and cōtemptible for his follie. *See an example in Iob. Iob.29. 2. 3.4.5.6.7. &c.*

25 *A true witnesse deliuereth liues, but a*

deceiptfull one, forgeth lyes.

He who teſtifieth the truth oftentimes ſaueth the liues of the innocẽt, but a falſe witneſſe is a hammer as it were or a ſword to ſlay men.

26 *In the feare of the Lord there is ſtrong hope, who is wont to be a refuge to his children.*

27 *The feare of the Lord is a well ſpring of life, to depart from the ſnares of death.*

See before. 14. The ſonlike awe of the Lord or reuerencing of his Maieſtie, is herein commẽded in two reſpectes. The one is, for that it maketh men couragious and ſtrõg of faith in troubles. The other is, for that it miniſtreth vnto them ſtore of all good things. For thus much is meant by a well ſpring.

28 *In the multitude of people, is the honor of a king, but by the want of people [commeth] the deſtruction of a Prince.*

Nothing is more ſure, than that *in the multitude of people is the honour of a king*. For that ruler which hath ſtore of ſubiectes vnder him, may in time of warre be garded by them, receiueth from them much tribute, & by them is witneſſed to be iuſt & mercifull, ſeeing otherwiſe, ſo many would not liue vnder him. Neuertheleſſe, it is againe as true on the other ſide, that *by the want of people commeth the deſtruction of the Prince.* For, that Prince which wanteth people, wanteth reuerence, reuenues and defence.

29 *He who is ſlow to wrath aboundeth with vnderſtanding, but he who is of an haſtie mynde, raiſeth vp follie.*

The patient man is exceding wiſe, in as much as he cutteth of quarelling, and knoweth how to vanquiſh him ſelfe, but the furious man by fooliſh words geſtures or deedes, kindleth ſtrife.

30 *A ſound heart is the life of the fleſh, but enuie is the* rottennesse of the bones.*

* *Or rather the maget of the bones. For the Hebrew word* Rachab *ſignifieth ſo much.*

A quiet minde cauſeth health to the body, but fretting at a mans owne trouble or els anothers proſperitie tormenteth the poore carcaſe without and within.

31 *He which oppreſſeth the poore, reprocheth him who made him, but he who ſheweth mercy to him that is in neede, honoureth him.*

That perſon which dealeth hardly with the poore hurting them in body, goods, or name, ſinneth highly againſt God, whom in his creatures he diſgraceth as it were. So againe, he which doth good vnto thoſe that want, doth good vnto the Lord whoſe workemãſhip and people they are, and thus honoureth as it were the maiſter in his ſeruants. *Mat.25.40.*

32 *The wicked man* caſteth him ſelf away, in his trouble, the righteous man hath hope, in his death.*

* *Or driuen on forward.*

The difference betweene the godly and the wicked in the day of aduerſitie here is ſhewed. The vngodly perſon when he is in trouble, either thruſteth him ſelfe through with manie ſorowes of minde, or woundeth his bodie, laying violent hands on him ſelf as *Iudas* did. On the contrarie ſide, the godly man flieth to the Lord and putteth his confidence in him, when he is in greateſt extremitie and torment. Great and grieuous were the troubles of that holy ſeruant of God *Iob*, who was euen in a maner brought vnto deaths dore. Neuertheleſſe, in the midſt of all his aduerſitie he made this proteſtation, that he wold truſt in the Lord although he ſhould ſlay him. *Iob.5.15.*

33 *Wiſdome reſteth in the heart of the prudent man, but [that] which is within fooles,* *See like ſentẽces chap.12.23. 13.16.*

maketh it ſelfe knowne.

The meaning of this prouerbe is, that wiſe men can keepe counſell, but fooles can hold no ſecret. Wiſdome ſo reſteth in the heart of the prudent man, as that he vttereth not that which he knoweth vndiſcreetly or vainglorioufly. But that which is in the heart of fooles, ſo maketh it ſelfe knowne, as that he publiſheth and bableth whatſoeuer he knoweth, be it good or bad. As we vſe to ſay in our cõmõ prouerbe, in it is and out it muſt.

34 *Righteouſneſſe exalteth a people, but ſin is a reproch to nations.*

The cauſe of the ſafetie, and againe of the ruine of common wealths, is herein declared. *Righteouſneſſe exalteth a people.* The knowledge of God and the executing of wholſome lawes, cauſe the inhabitants of a land to proſper and to be praiſed. *But ſinne is a reproch to nations.* Againe, the vices and ſinnes of countreyes, make them infamous, & in the end ouerthrow them. Thus in old time the Iewes were reproched for their ſtiffeneckedneſſe, and the men of Creta for their lying. Thus alſo in theſe dayes ſome countreys are infamous for drunkenneſſe, other for pride, all almoſt for one peculiar vice or other.

Ierem.18.10.
Ezech.16.49.

35 *The kings good will will be toward an vnderſtanding ſeruant, but his wrath will be toward him who cauſeth ſhame.*

A godly ruler will affection and aduance a faithful and prudent ſubiect and officer, but he will rebuke, correct, or put away him, who doth his buſineſſe ſo vntowardly or fondly, as that thereby he receiueth ſome diſcredit or is aſhamed.

Pſal.101.6.

THE

THE XV. CHAPTER.

1 *A ſoft anſwere turneth away wrath, but a bitter word, ſtirreth vp anger.*

A Speech wherein faire wordes are vſed or titles of reuerẽce giuen, cauſeth diſpleaſure to ceaſe. *But a bitter word ſtirreth vp anger*, ſharpe and reprochfull termes moue choler. The reaſon hereof is manifeſt. For by the ſpeaking of an hard word, the cauſe of anger is increaſed. Againe by vttering of a gẽtle ſpeech the matter of wrath is diminiſhed.

See an example on the one ſide in Gedeon Iud. 8. 2. &c. On the other in Naball, who by his curriſh anſwere moued Dauid to great anger.

2 *The toung of the wiſe ſetteth forth knowledge, but the mouth of fooles powreth out folly.*

The prudent perſon ſpeaketh in ſuch ſort, as that his ſpeeches carie a grace & force with them, which he placeth and ordereth rightly and wiſely. The vndiſcret man on the other ſide, hath no regard either to the matter or manner of his ſpeech. Let then your ſpeech be gracious alwayes and powdred with ſalt, that you may know how to anſwere euery man. *Col 4.6.*

3 *The eyes of the Lord are in all places, beholding the wicked and the good.*

Here is obſerued, that the all-ſeeing ſpirite of the Lord vieweth and pondereth all the corners of the world and all ſorts of perſons. This is all one with that which the author of the Epiſtle to the Hebrewes meaneth when he ſaith, that all things are naked and manifeſt before him, with whom we haue to do. For, as concerning the quarters of the world, *Lord whither ſhall I go from thy ſpirite, or whither ſhall I flye from thy preſence. If I clymbe vp to heauen thou art there, if I lay my bed in the graue, behold thou art there alſo.* Now, as touching the perſons of all ſortes, the Lord is in the temple of his holyneſſe, the Lordes throne is in heauen, whoſe eyes behold and whoſe eye lids try the ſonnes of mẽ. *Heb. 4. Pſal. 139.*

Psal.11. The Lord trieth the iuſt mã, but his ſoule hateth the wicked man, and him who loueth violence.

4 *The healing of the toung is as tree of life, the miſchieuouſneſſe of it, is as a breach made by the winde.*

As a tree which bringeth forth pleaſant and holeſome fruites, is a pretious and profitable thing: ſo the toung which conuerteth and comforteth the hearts of mẽ is a rare iewell. On the contrary ſide, as a bluſtering winde which throweth downe trees & houſes doth much harme: ſo a venemous toung which cauſeth troubles and great calamities, is one of the greateſt euils in the world.

Iob.8.1. Iames.3.

5 *A foole deſpiſeth his fathers inſtruction, but he which regardeth a rebuke, is very wiſe.*

See the 10.1. He who is an enemie vnto his owne well fare, will not be ruled by good counſell, but he who is content to be reproued, tendreth his owne happie eſtate.

6 *In the houſe of the righteous man, there is great * treaſure, but the wicked mans reuenue, waſteth of it ſelfe.*

* or Strength.

The meaning of this ſentence is manifeſt, namely, that the goodes of the iuſt remaine and continew firme vnto them and theirs, and that ſinners ſubſtãce cõſumeth none in a manner can tell how. The roote of this ſentence is to be found in the booke of Deutronomie, where the Lord, firſt, maketh this promiſe to thoſe who feare him, that he will bleſſe their baſkets and their barnes, and ſecondly threatneth the tranſgreſſors of his lawes, that he will curſe them in their baskets and their kneading troughes, yea in the fruite of their belly and of their ground.

Deut.28.17.

7 *The lippes of the wiſe ſcatter knowledge, but the heart of the fooles, that which is not*

good.

good.

The godly whereſoeuer they come, ſpeake to the edification of their brethren. In their houſes they Cathechiſe their children, in the companie of their neighbours, they intreat of Gods word and workes, finally in the Church if they be teachers, they publiſh wholeſome doctrine. On the cõtrary ſide, the wicked out of the ill treaſure of their hearts bringing foorth euill things, ſpread abroad errours and vanities.

8 *The ſacrifice of the wicked is abhomination to the Lord, but the prayer of the righteous, is acceptable vnto him.*

The iudgement which the Lord carieth as well concerning the wicked as the iuſt, herein is reuealed vnto vs. *The ſacrifice of the wicked is abhomination to the Lord*, not onely all the labour but all the coſt which the vnfaithfull, or wicked liuers beſtow on the worſhip of God is in vayne: yea it is nothing els but a ſin and prouocation of the wrath of God. The reaſon hereof is, for that God reſpecteth not mens actions but their perſons. Sacrifices were at this time not euill in them ſelues, but as they proceeded from the wicked, they were euill, for it is an abhominable thing to God, that the wicked man ſhould take vnto him before his ſight the perſon of a iuſt man. On the contrary ſide, *the prayer of the righteous is acceptable vnto him.* Euen the leaſt ſeruice of the beleeuer who walketh in the ſpirite, is pretious and acceptable to the Lord, becauſe he accepteth him in Chriſt.

See an example in Cain and Abell.

9 *The way of the wicked man is abhomination to the Lord, but he loueth him, who followeth after righteouſneſſe.*

That wicked courſe of life which the vngodly lead, is called here the way of the wicked. This is ſayd to be an *abhomination to the Lord*, becauſe the iuſt God ab-

horreth vnrighteousnesse as a most foule and filthie thing. From hence it commeth, that so many plagues fall downe from heauen vpon the sinner, and that (as the Psalmist speaketh) *the way of the wicked doth perish.* Psal. 1. Now, he is sayd to *follow after righteousnesse*, who is not could or slow in doing that which is good, but with might and mayne pursueth after what soeuer is vpright and iust. True it is, we can neuer attayne vnto perfect righteousnesse while we liue in this world, but with our whole endeuour we must follow after it, making it as it were our gaine. Him, who thus followeth after righteousnesse, the Lord loueth. The meaning of this speech is, that God in Christ not onely fauoureth or accepteth the iust person, but that he vseth to bestow many benefites on him, as signes and tokens of his fatherly good will. Hence it is, that they who walke vprightly, haue oftentimes such wealth, estimation, honour and prosperitie in this world. Hence it is, that alwayes they who feare the Lord, are indued with the graces of Gods spirit, and aboũd with ioy of the holy Ghost. Finally hence it is, that the true worshippers of God, are preserued from so many dangers of body and soule, and that oftentimes miraculously. For indeede, the loue of God is to be considered not onely in the affection, but in the effectes of his good will. This sentence is therefore diligently to be obserued, because diuers thinke they are in the loue of God and shall finde sauour through Iesus Christ, howsoeuer they commit all sorts of wickednesse euen with greedinesse, or proceede in their euill course of life vntil the last gaspe. But either such do greatly deceiue them selues, or the spirite here setteth down an vntruth, which once to imagine were most horrible and impious.

10 * *Instruction* [*seemeth*] *euill vnto him who forsaketh the way, he who hateth* * *correction*

* or An euill chastisement shall be.
* or Reproofe.

ction shall dye.

The vngodly are in this sentence threatened with destruction. *Instruction seemeth euill vnto him who forsaketh the way*, the doctrine whereby the sinner is warned and instructed, displeaseth him, as being in his eyes too sharpe and bitter. For which cause, he shall meete with some greeuous aduersitie & scourge, inflicted by God or man. *He who hateth correction shall dye.* As for him, who not onely forsaketh the way of vertue, but hateth reproues or any chastisements whatsoeuer, he shall either before the time loose this temporall life, or after this life, dye eternally.

11 *Hell and destruction are before the Lord, how much more the hearts of the sonnes of men.*

There is nothing hidden from the all-seeing spirit of the Lord be it neuer so secret. *Hell and destruction are before the Lord*, God not only seeth the outward things which are on the face of the earth or of the waters, but he knoweth also the state of the dead and dãned; who haue their being in the graue or the infernall pit. The condition of the deceased, is of all other things most hidden from the eyes of man, seeing the dead neuer returne, and are in most secret and deepe places. For this cause, *Iob* attributeth this prayse vnto God as being peculiar to him alone, that *hell is naked before him, and destruction vncouered in his sight*. Iob.26.6. But now if God knoweth that which is most deepe, much more doth he know that which though it is deepe, yet is not so deepe, the heart of man I meane. Wherfore the spirite of God reasoneth thus, *how much more the hearts of the sonnes of men?* Hence it is, that *Ieremie* speaketh after this sort, *the heart of man is euill and vnsearcheable, who shall know it? I the Lord who search the heart and trye the reines*. For he which knoweth those things which haue vnto men no being, much more doth know those things, which although they are

ſecret,yet they are.

12 *A ſcorner loueth not him who rebuketh him,neither will he go vnto the wiſe.*

He is a ſcorner, who either in wordes ſcoffeth at Religion,or ſo carieth him ſelfe as that by his lewd & offenſiue cõuerſation,he witneſſeth, that he maketh but a ieſt or mocke therof.Such a wicked man,eſteemeth not but hateth not onely the doctrine but the perſon of him,who telleth him of his faultes. Moreouer,he abſtaineth both from the cõpanie, the houſe, and the ſchoole of learned men.Hence it is, that prophane people are ſo good fellows,with thoſe who are like them ſelues, but ſuch ſtraungers with their godly neighbours and their faithfull teachers.

* or Glad.
* or Breath.

13 *A ioyfull heart maketh a* good countenance,but by the ſorrow of the heart,the* ſpirite is broken.*

The ſpirite of God herein ſpeaketh to the heauie hearted perſon, as tender mothers are wont to do to their children who cry, when they tell them that if they whine thus,they will marre their faces. *A ioyfull heart maketh a good countenance.* A merry & quiet minde maketh not onely the whole body healthfull, but the face(which is the glory thereof,& wherein the ſenſes are ſpecially ſeated)comely.For,the affections of the minde, pearce into the whole body, but eſpecially worke in the countenance. Hence it is,that whẽ the heart is chearefull,the eye is quicke,the cheekes are ruddie,the bloud is cleare,the skinne is faire.On the contrary ſide,*by the ſorrow of the heart the ſpirite is broken.* Heart grief not onely marreth the looke, but dulleth the ſpirites in ſuch ſort, as that the ſorrowfull wight, neither hath the perfect vſe of his wits, neither can with eaſe draw his breath.

14 *The heart of the prudent man ſeeketh knowledge, but the mouth of fooles is fed with*

fooliſhneſſe,

foolishnesse.

Herein is declared, that euery man seeketh after that, wherewith he is delited. *The heart of the prudent man seeketh knowledge*, the soule of a man indued with vnderstanding seeketh for learning as the proper food therof, to the end that thereby it may increase in wisedome. *But the mouth of fooles is fed with foolishnesse.* Not onely the inward soule of the foole is delighted with vanitie, but the outward partes of his body, reioyce therein, so that with open and gaping mouth as it were, he swalloweth in and feedeth on vayne speeches and fooliſh toyes.

15 *All the dayes of the afflicted person are euill, but a good heart, is * a continuall feast.*

* *Or a merry heart. Or his dayes who hath a merry heart are a continuall feast. But the sense is all one.*

Great difference there is betweene a woful wight and a merry hearted man. *All the dayes of the afflicted person are euill*, he who being vnder some great aduersitie, is vexed in minde as one not well cõtented with his estate, can neither sleepe, eate worke, nor ioy in any thing at any time, but both night & day seemeth long & greeuous vnto him, because the grief which pained him, causeth him to mislike what soeuer is present. How true this is, it may appeare in *Iob*, who being pressed downe with manifold and sore afflictions, cõplaineth and crieth out vnder the burthen of the same, that he had as *an inheritãce the mouths of vanitie, and that painefull nightes had bene appointed vnto him. When* (saith he) *I layd me downe, I sayd when shall I arise, and measuring the euening, I am full with tossing too and fro, vnto the dawning of the day. But a good heart is a continuall feast.* On the contrary side, he who being in prosperitie carieth in him a cheareful minde, or being in aduersitie is of good courage, or being in any conditiõ of life, is content with his estate, and quiet in his conscience passeth away his life and dayes so pleasantly, as they doe the time, who being at a wedding feast,

Iob. 7. 3. 4.

there taſt of dainty delicats, ſee moſt deliteſome ſpectacles, and heare moſt ſweet inſtruméts of Muſicke. For indeede a merrie heart continually refreſheth a man with ſecuritie, and comforteth him in all aduerſitie. But this is diligently to be obſerued, that none can haue a cheareſull minde indeede, but onely ſuch as through faith in Chriſt hauing peace with God, pollute not their conſciences with deteſtable iniquities. For indeede euils enter in into ſuch, to trouble their mindes, to prophane their ioyes, and to pul thē from the continuall feaſt of ſecuritie here ſpoken of, who either walke in the committing of groſſe offences, or are cloſe hypocrites and diſſemblers.

16 *Better is a litle with the feare of the Lord, then a great treaſure, and trouble therewith.*

Pſal. 37. 16. *Better is a litle*, a ſmall portion of goods is more profitable and comfortable, *with the feare of the Lord*, with godlyneſſe cauſing a contented minde, yea and working ioy in the holy Ghoſt, *than great treaſure*, thē the aboundāce of wealth, *and trouble therewith*, with feare, care, ſorrow, or the checke of an ill conſcience. For what good can the greateſt ſtore of treaſures or pleaſures do a man, when he hath not an heart to enioy them?

17 *Better is a dinner of greene herbes where loue is, then a ſtalled oxe, and hatred therewith.*

Better is a dinner of greene herbes where loue is, ſlender fare where concord and hartie good will is, is indeed better cheare, *than a ſtalled oxe, and hatred therewith*, thā daintie diſhes with ill will or brawling. For indeede loue recompenceth the ſlenderneſſe of the fare, but hatred and brawling cauſeth moſt delicate meates to ſeeme vnſauerie.

18 *An angrie man ſtirreth vp contention, but he that is ſlow to wrath appeaſeth ſtrife.*

The

The angrie man, the furious person whose very presence is hurtfull, *stirreth vp contention*, maketh debate where none was before, *but he that is slow to wrath*, as for him, who can suffer much, *appeaseth strife*, he causeth contention already raised to cease, so profitable is the very presence of the patient man.

19 *The way of a slothfull mā is as an hedge of thornes, but the path of the righteous is* [*as*] *a paued causey.*

The way of a slothfull man, the course which the sluggard taketh in going about his affaires, *is as an hedge of thornes*, is slow and hard. For he goeth creepingly about his busines, yea his feares & griefes pricke him and stay him like thornes or briars. *But the path of the righteous is as a paued causey.* The order which the godly man taketh is most plaine and easie, who so readely and lustely runneth on in the workes of his calling, as if he walked on a paued causey.

20 *A wise sonne reioyceth his father, but a foolish man despiseth his mother.*

A godly child at all times by his obediēce comforteth his father. *But a foolish man despiseth his mother*, an vngodly youth when he commeth to mans age, maketh no account of his parents, but especially contēneth or disobeyeth her who bare him, being a great heauinesse vnto her by this meanes. This sentence then teacheth, that we owe obediēce to parents both whilest we are yong and whilest we are old.

21 *Foolishnesse is a ioy to him who is destitute of vnderstanding, but a man of vnderstanding will walke vprightly.*

Foolishnesse is a ioy to him who is destitute of vnderstanding, a vayne mā is delited in seeing hearing and doing of vayne things. *But a mā of vnderstanding will walke*

vprightly. The ioy of a prudent perſon, is to make his pathes ſtreight or to do the will of God.

22 *Without coũſell thoughts come to nought, but by ſtore of coũſellors they ſhall be eſtabliſhed.*

Intentes not aduiſed on, vaniſh or haue vnluckie iſſue, but thoſe enterpriſes which are conſidered on or debated by learned counſell, are afterward executed with very good ſucceſſe.

* Or ſpeech.

23 *Ioy cõmeth to a man by the* * *anſwere of his mouth, and how good is a word in his ſeaſon?*

This ſentence conteineth a commẽdation of wiſe ſpeeches. *Ioy commeth to a mã by the anſwere of his mouth.* A gracious ſpeech bringeth gladneſſe to him who vttered it. For he reioyceth, either for the honor which is giuen him for his wordes, or for the profite which he ſeeth other thereby receiue. *And how good is a word in his ſeaſon.* How profitable and deliteſome is counſell or inſtruction, giuen in time of neceſſitie, and when it falleth out well?

24 *The way to life aboue [is walkt in] by the wiſe man to the end that he may depart from hell below.*

Mat.7.13.14. Col.3.2. Phil. 3. 20.

There is a double way, the one ſtreight which leadeth to life, and this onely the wiſe do find, the other broad, which leadeth to deſtruction, and this the vngodly walke in, but the prudent auoyde it. Wherfore, the meditation of the faithfull is on holy things, yea their conuerſation is heauenly, to this end, that not being intangled with ſinne or the world, they may be preſerued frõ deſtruction & dãnatiõ. Thus then doth the path of vertue bring the godly at laſt to life aboue, whõ not onely it raiſeth vp to heauenly thoughtes & actions, but lifteth vp in the end to celeſtiall glory.

25 *The Lord will deſtroy the houſe of the proud, but he will eſtabliſh the border of the*

widow

widow.

This sentence commendeth the iustice of God, vnto the terrifying of mightie oppressours, and vnto the comforting of the poore people, who are insinuated in the name of the widow, whose estate is of all other most greeuous, because she being desolated of her husband, lyeth open to all wrongs, but especially to the iniuries of great and wealthie men. *The Lord then will destroye the house of the proud*, God often ouerthroweth their families yea pulleth them vp by the rootes, who in the pride of their hearts haue oppressed the poore taking from them either their lands or goods. *But he will establish the border of the widow*. The Lord will restore the poore to their right, or els by some meanes or other he will so defend their possessions and fields against the power of the mightie that they shall not be able to pull thé out of their hands.

See the root here of Exod. 22. 22.

26 *The thoughtes of the wicked man are abhomination to the Lord, but the wordes of the pure, are pleasant wordes.*

All things which proceede from the wicked as for example euen their thoughtes are vncleane and abhominable in the sight of God. On the contrary side, not onely their thoughtes but the wordes of the godly which flow from the good treasure of their hearts, are acceptable to the Lord and as a cleane and sweet sacrifice before him.

Tit. 1. 15.

27 *He which is giuen to gaine troubleth his owne house, but he which hateth gifts shall liue.*

Couetousnesse is herein threatened. *He which is giuē to gaine troubleth his owne house.* Such a one as getteth goods by hooke or crook, or is addicted to euil gaine, is a cause and occasion of many euils in his estate & familie. *But he which hateth giftes shall liue.* On the contrary side, such a one as abhorreth bribes giuen to

Heb. 13.

peruert iuſtice or to any ſuch ill intent, ſhall liue in proſperitie and peace.

28 *The heart of the righteous ſtudieth to ſpeake, but the mouth of the wicked* *babbleth out euill things.*

* or Powreth.

A good man out of the good treaſure of his heart bringeth foorth good things, but an euill man out of the euill treaſure of his heart, bringeth foorth euill things. *The heart of the iuſt man ſtudieth to ſpeake*, the vpright perſon premeditateth what to ſay and when and how to vtter his wordes. *But the mouth of the wicked powreth foorth euill things.* The mouth of the vngodly cā neither be ſilent nor ſpeake well, but pratleth and babbleth, vaynely, raſhly, offenſiuely and lewdly.

See the roote hereof Pſal. 37. 30. 31.

29 *The Lord is* [*farre off*] *from the wicked, but he heareth the prayer of the righteous.*

God is farre off from the vngodly not in place but in helpe. On the contrary ſide, God is neare to thoſe who feare him, not in preſence onely but in fauour, graũting their prayers and ſuccouring them in their aduerſities.

See the roote hereof or a like ſentence. Pſal. 145. 18.

30 *The light of the eyes reioyceth the heart, and a good hearing maketh the bones fat.*

Thoſe things which are receiued in by the eye or eare, haue great force to affect a man. *The light of the eyes reioyceth the heart*, a ſight pleaſant and acceptable to the eye, reuiueth the ſpirites, *and a good hearing maketh the bones fat*, a good report but eſpecially the doctrine of the Goſpell which is the voyce of ioye and gladneſſe, not onely comforteth the minde, but cauſeth the body to be in good plight.

* or Reproſe.

31 *The eare that hearkeneth to the* *correction of life, ſhall lodge among the wiſe.*

The eare that hearkeneth, the perſon which heareth & yeeldeth

yeeldeth obedience, *to the correction of life*, to wholesome reproofes which teach men to liue well here, and lead them to life eternall, *shall lodge among the wise*, shall not onely in this world haue a place yea honour also among the learned, but hereafter raigne with them in Gods kingdome.

32 *He that* * *refuseth instruction, despiseth his owne soule, but he that obeyeth correction, possesseth his owne heart.*

* *Or withdraweth him self from instructiō.*

He that refuseth instruction, the contemner of good counsell, who neither is wise him selfe nor will be taught by other, *despiseth his owne soule*, by wāt of knowledge and grace, layeth open his life to destructiō. *But he that obeyeth correction, possesseth his owne heart.* On the contrary side, he who doth profit by rebukes, preserueth his soule from death and from Gods wrath.

33 *The feare of the Lord is the instruction of wisdome, and before honor [goeth] humilitie.*

The feare of the Lord, the reuerence of God, *is the instruction of wisedome*, is that which maketh a man wise or which as a schoolemistres teacheth wisdome. For the feare of God giueth a man many good lessons. *And before honor goeth humilitie.* And lowlynesse of mind bringeth a man to glorie. *Iob. 25. 28.*

THE XVI. CHAPTER.

1 *The preparations of the heart are in mā, but the answere of the toung is from the Lord.*

* *Or speech.*

THE *preparations of the heart are in man*, oftentimes a man hath whole armies as it were of thoughts in his minde, therein placed in an exact order as in battaile array, *but the answere of the toung is from the Lord*, but when a mā hath set downe how to speake, the vttering of his minde is as God shall open his mouth,

Here then is taught, that when a man hath obtained a former grace of thincking well, he ſtãdeth in need of a ſecond grace, namely to ſpeake well, without which he ſhall neuer be able to vtter aright any part of that matter or one of thoſe wordes, which he hath thought on or cond by heart.

2 *All the wayes of a man are pure in his owne eyes, but the Lord pondereth the ſpirites.*

All the wayes of a man are pure in his owne eyes, a man looketh onely on his outward actions which ſeeme faire and cleane in his ſight, ſo that therein he pleaſeth and iuſtifieth him ſelfe. *But the Lord pondereth the ſpirites*. On the other ſide, the Lord conſidereth the inward intentes and affections of the heart, yea he weigheth them and proueth them, euen as a good Magiſtrate, tryeth the meaſures of his ſubiects by the common ſtandard.

4 *Or caſt thine affaires. See the roote hereof Pſal. 37.5 55.23. See thus ſentence alledged. 1. Pet. 4.*

3 *Commit thy workes vnto the Lord, and thy thoughtes ſhall be directed.*

Commit thy workes vnto the Lord, whereas thy troubles and thy labours in thy calling, are as it were certaine weightie burdens which lye on thy backe, torment not thy ſelfe with care, but roll them as it were vpon almightie God, *and thy thoughtes ſhall be directed*: for ſo thy deſires ſhall at laſt happely be accompliſheth. Now, by what meanes or after what ſort we are to caſt our affaires on God, the Apoſtle *Paule* declareth in his Epiſtle to the Philippians when he ſaith, *Phil. 4.6.* *be carefull for nothing, but in every caſe, let your petitions be made knowen vnto God, by prayer and ſupplication with thankes giuing, and (ſo) that peace of God which paſſeth all vnderſtanding, ſhall keepe your hearts and mindes in Chriſt Ieſus.* Thus did that worthie Queene *Heſter*, who although it was preſent death for her to goe in to the king (vnleſſe ſhe ſhould finde ſpeciall fauour in his eyes)

eyes) yet she so committed her wayes to the Lord, (hauing first vsed prayer and fasting) that saying to her selfe *if I perish, I perish*, she boldly entred into his presence.

4 *The Lord hath made all men for him selfe, yea euen the wicked man, vnto the day of euill.*

Predestination is here spoken of. *The Lord*, the eternall God by whom all things haue their being, *hath made*, hath not onely foreknowen but ordained, *all mē*, aswell Iewes and Gentils young as old, rich as poore, *for him selfe*, for the setting forth of his wisdome, power, iustice, and glorie. *Yea euen the wicked man*, he hath ordained the reprobate person him self also (who because he is an enemie to Gods glorie may seeme not to haue bene appointed or created to his glorie) *vnto the day of euill*, to the day of Iudgement and of execution, that so in this vessell of wrath, the iustice of God may be declared. The originall cause of the dānation of men, is in them selues, seeing they are wicked of them selues without any compulsion offred on the Lordes part. But (as here is shewed (the will of God which is a rule of iustice, is the fountaine not onely of election, but of reprobation. Thus God is without fault in refusing the wicked, sith he is indebted vnto none, but the wicked are most iustly condemned, because by their sinnes they are indebted vnto God.

See for this doctrine the whole 9. chap. to the Rom.

5 *Euery one who is proud in heart, is abhomination to the Lord, though hand ioyne in hand, he shall not be vnpunished.*

The Lord will plague euery high minded person, who neither by any aide nor by any art shal be able auoide his Iudgemēt. Some are not very lofty in their lookes nor glorious in their apparell and yet haue in them most stout hearts, and proud spirites. These are

See examples in Pharao, the builders of Babell, Nebuchadnezzar, and Herod.

abhominable in Gods ſight and ſhall be plagued as well as the gay and boaſting peacockes of the world.

6 By mercie and truth iniquitie is purged, and by the feare of God euill is departed from.

It is moſt ſure and certaine, that ſinnes are couered and pardoned vnto men, not by the vertue or excellencie of their good workes or merites, but by the tender mercy of God in Chriſt, & by his performing of his promiſes in him. Neuertheleſſe, it is alſo an vndoubted truth, that by vnfained repẽtãce, the iudgement of God is preuented, when as iniquitie is broken off, by practiſing of that which is good. The Prophet *Daniell* teacheth this doctrine moſt paynely, whẽ he ſayth to *Nebuchadnezzar*, *breake of thy ſinnes with righteouſneſſe, and thine iniquities with mercy toward the afflicted, that thy proſperitie may be prolonged.* Thus then, *by mercie and truth iniquitie is purged*, ſinne committed is remitted by the meere grace of God in Chriſt, in whom all his promiſes are yea and amen, but moreouer, when pitifulneſſe and faithfulneſſe is practiſed, temporall chaſtiſements for foule faults threatened or inflicted, are ſtayed or remoued, the Lord beyng well pleaſed with ſuch ſacrifices of obedience, albeit the ſacrifice which Chriſt hath offred on the Croſſe is onely meritorious, who is the onely propitiatiõ for our ſinnes. *And by the feare of God euill is departed from.* The awe or reuerence of the Lord, is that thing which maketh men to ſhunne ſinne, ſo that abſtayning from iniquitie, they incurre not the wrath or indignatiõ of the Lord. This verſe thẽ teacheth whereby the pollutiõ of ſinne may ſo be waſht away, as that it ſhall not cry for vengeance, and againe whereby, it may ſo be auoyded, as that it ſhall not be able to infect vs.

Luc.1.72.
Pſal.25.10.
Pſal.85.9.10.
Dan.4.27.

7 When the Lord fauoureth the wayes of

a

a mā, he maketh his enemies at peace with him.

When the Lord fauoureth the wayes of a man, at what time God is reconciled to an vpright person, *he maketh his enemies*, he causeth those who were his aduersaries for the time, to be *at peace with him*, not onely to lay aside their hatred, but to beare good will or to enter into a league of friendship with him.

See examples in the Israelites & the Egyptians, in Dauid and Saul, in Ahasuerus and Mordechai and a like sentence. Iob. 5.23.

8 *Better is a litle with righteousnesse, then a great reuenue with wrong.*

A small stocke gotten, prospereth better and is more to be esteemed, then great wealth scraped together by iniurie and oppression.

9 *The heart of man purposeth his way, but the Lord ordereth his steps.*

Mā purposeth as we say, but God disposeth. Many iourneyes are often intended, many courses are deuised, but God causeth things to come to passe, as he seeth good.

10 *A diuine sentence shall be in the lippes of the king, his mouth shal not transgresse in iudgement.*

Kings in old time did vse to sit in iudgemēt. Hence it is that here it is sayd, *a diuine sentence shall be in the lips of the king*. The meaning hereof is, that a Prince or Iudge should haue a gift of searching or ferretting out the truth. *His lips shall not transgresse in iudgement*, he should neuer giue a rash or false sentence on any matter.

See the roote hereof. Exod. 23.2. An example. 1. King. 3.27.

11 *The beame and scole of the ballances of iustice, belong to the Lord, all the weights of the bagge, are his worke.*

All the parts of the ballance and all things thereto belonging, are the Lordes ordinance, yea he hath also commaunded that they be vsed aright.

See the roote herof. Deut. 1.17 Item. 25.13. a like charge. 2. Chron. 19.6.

12 *It should be an abhomination to kings to commit wickednesse, for the throne is established by iustice.*

It should be an abhominatiõ to kings to cõmit wickednes, it is the part of rulers so to abhorre the working of iniquitie, as that they neither thẽ selues commit grosse vices, nor allow them, but rather detest thẽ in other. *For the throne is established by iustice.* The cause why Princes should aboue all other abhorre iniquitie is, because the royall crown and authoritie is mainteined, not so much by strength as by equitie, which subiects loue and God doth blesse.

See an example in Dauid. Psal. 101.

13 *Righteous lippes [should be] the delite of kings, and he who speaketh right things, is to be loued [by them.]*

Righteous lips should be the delite of kings, wise and faithfull speeches should please Princes, *and he who speaketh right things is to be loued by them*, the person also who vttereth the truth or giueth sage aduise, is to be entertained in their courts and to be esteemed.

14 *The wrath of a king is as messengers of death, but a wise man will pacifie it.*

The wrath of a king is as messengers of death, the furie of Princes is of so great force, as that it is a signe of some heauie vengeance or of present death, being herein like vnto messengers which are sent to slay a man. *But a wise man will pacifie it.* A prudent person by some gracious speech or wittie deuise, wil ouercome and appease the indignation of a Prince, although it is verie forcible and very terrible.

See an example. Hest. 7. 8.

See an example in Ioab. 2. Sam. 14.

15 *In the light of the kings countenance is life, & his fauour is as a thicke cloud of the latter raine.*

In the light of the kings countenance, in the chearefull & louing

louing looke of the Prince is ioy and comfort, *and his fauour is as a thicke cloud of the latter raine*, his good will alſo is verie beneficiall and profitable. For as the latter raine doth much good to the groũd and cauſeth the fruites of the earth to reuiue and floriſh, ſo the fauour of the king is not onely very comfortable, but verie fruitfull.

16 *How much better is it to get wiſedome then gold, and to get prudence, how much more to be deſire, then ſiluer.*

Seeing the poſſeſſion of wiſdome beſtoweth temporall and eternall life on men, is it not infinitely to be preferred, before corruptible mettals as gold and ſiluer? *Eccleſiaſtes.7. 11.12.*

17 *To depart from euill, is the fortreſſe of the vpright, he which keepeth his way, keepeth his life.*

The forſaking of ſinne or abſtaining there-from, as it were a bulwarke preſerueth the righteous from Gods iudgements, ſo that he who ordereth his way aright, ſaueth his owne ſoule. *Pſal.34. 13.14. 15.*

18 *Pride goeth before deſtruction, and an high minde before a fall.*

Hawghtineſſe and arrogãcie are the cauſes of cõfuſion and of manifold calamities yea of vtter ruine; which oftentimes euen in this life befalleth proud perſons as their proper reward.

19 *Better it is to be of an humble mind with the lowly, than to diuide the ſpoyles with the proud.*

It is more profitable and commendable indeede, together with the afflicted people of God to be bruiſed in heart and lowe in port as captiues vſually are, than after the manner of inſolent conquerors who *See an exemple in Moſes Heb. 11.25.*

diuide the ſpoyles, to be ſtately in behauiour or to practiſe any tyrannie.

20 *He which hearkeneth to the word obtaineth that which is good, and bleſſed is he who truſteth in the Lord.*

He that exerciſeth himſelfe in reading and hearing the word of God, ſhall thereby finde great comfort and inſtruction. So alſo he which beleeuing the word, putteth his confidence in the power and mercie of God, ſhal attaine to many benefites both temporall and eternall. But without faith the word profiteth not at all.

Luc.1.45.
Heb.4.1.

21 *He who is wiſe in heart is to be called prudent, but the ſweetneſſe of the lippes giueth inſtruction.*

He who is wiſe in heart, he which knoweth much, *is to be called prudent*, is to be commended as a learned mā, *but the ſweetneſſe of the lippes*, but an eloquent or gracious vtterance, *giueth inſtruction*, edifieth and profiteth the hearer.

22 *Underſtanding is a well ſpring of life to them that haue it, but the doctrine of fooles [is a well ſpring] of follie.*

Vnderſtanding is a well ſpring of life to them that haue it, true knowledge miniſtreth continuall inſtruction to thoſe who therewith are indued, being in this reſpect like to a fountaine which floweth with running waters. *But the doctrine of fooles is a well ſpring of follie.* As for the inſtructions which ſeducers giue, they do but infect peoples mindes with errours and vices, ſo that although their doctrine floweth from them, yet it is but as a ſpring of filthie or deadly waters.

23 *The heart of the wiſe man guideth his mouth wiſely, and by his lippes he miniſtreth inſtruction.*

ſtruction.

The heart of the wiſe man, the minde of the learned mã, *guideth his mouth wiſely*, moderateth his mouth for matter and manner of ſpeech, *and by his lippes he miniſtreth inſtruction*, and the wiſe man by his gracious vtterance, edifieth the hearers.

24 *Pleaſant ſpeeches are as it were an honie comb, ſweetneſſe to the ſoule and health to the bones.*

Pleaſant ſpeeches, eloquent wordes and ſayings, *are as it were an hony combe ſweetneſſe to the ſoule*, delite the minde as honie doth the taſt of the mouth, *and health to the bones*, and cure alſo the body, which they refreſh and oftentimes reſtore to health.

25 *There is a way, which ſeemeth ſtreight to a man, the end whereof is the high way to death.*

The cõmitting of ſinne in the beginning ſeemeth a good way vnto man in regard of pleaſure or profit, but in the end it worketh deſtruction.

26 *He which is troubleſome troubleth him ſelfe, for his mouth [recoileth] vpon him ſelfe.*

He which is troubleſome, the buſie body who troubleth his neighbours, *troubleth him ſelfe*, draweth trouble vpon his owne pate, *for his mouth recoileth vpon him ſelfe*, for his ſlaunderous or hurtfull ſpeech, whereby he went about to harme his neighbour, cauſeth him to be hateth or to be puniſhed, being found falſe in the end. *Behold then he ſhall trauaile with wickedneſſe, for he hath conceiued a miſchief, but he ſhall bring foorth a lye. He hath made a pit and digged it, and is fallen into the pit that he made, his miſchief ſhall returne vpon his owne head, and his crueltie vpon his owne pate.*

Thus with Tremelius I interpret this verſe, being lead into this ſenſe, by the ſute of the ſentences going before and following, by the ſignification of the wordes, and ſpecially by comparing of the 15. 16. 17. verſ. of the 7. Pſalme herewith. Pſal. 7. 14. &c.

27 *A wicked man diggeth vp euill, and in his lippes is as it were burning fire.*

A wicked man diggeth vp euill, a malitious person secretly practiseth mischief against his neighbour to vndermine him thereby, *and his lippes is as it were burning fire*, and in his mouth are railings as hote and as hurtfull as coales of iuniper.

28 *A froward person soweth strife, and a tale teller separateth a chief friend.*

A froward person soweth strife, a treacherous backbiter maketh contẽtion, *and a tale teller separateth a chief friend*, & a secret whisperer causeth diuision, yea such a separation, as that the greatest friends in the world forsake each other.

29 *A mischieuous man intiseth his neighbour, to the end he may lead him aside into some euill way.*

A seducer, by faire or craftie speeches, perswadeth and prolleth on his neighbour, to goe to that place wherein he may be in danger, or to doe that thing which may be hurtfull to his body or soule.

30 *He which wincketh with his eyes, doth it to deuise mischief, he which biteth his lippes, worketh harme.*

He which wincketh with his eyes, that person who vseth ofte to shut his eye lids, *doth it to deuise mischief*, cõmõly thinketh on some euill which yet for the time he keepeth close and dissembleth. *He which biteth his lippes.* But that person who in his angrie mood showeth by some signe in his lippes that he is offended, *worketh harme*, doth not stand deuising, but presently executeth some mischief.

31 *The gray head is a crowne of glorie,*
* *when it is found in the way of righteousnesse.*

* Or which is found.

The gray head is a crowne of glory. Hoarie haires are a singular ornament. For indeede, first, they are a garland

land which not the art of man, but the finger of the Lord hath fashioned and set on the head. Secondly, they do wonderfully become the aunciēt person. Last of all, they are a signe of many troubles passed & dangers escaped. *when it is found in the way of righteousnesse.* This siluer crowne of gray haires is then most glorious, when it is seen on the head of a iust man, who cōmonly attayneth to it, whereas the wicked man is cut of in his youth. For indeed, old age and the white head, is a reward of a life which hath bene led vprightly.

See the roote hereof. Leuit. 19. 32.

Iob. 5. 26. Psal. 91. 16.

32 *He who is slow to wrath is better then the mightie man, and he which ruleth his owne mynde, is better then he which winneth a Citie.*

He who is slow to wrath, he which is of a patiēt mind, *is better then the mightie man*, is more excellent then he who is strong of body. He is I say the more excellent, because the patient man can beare reproches, which are more vntolerable to be indureth, thē the greatest burdens which are wont to be layd on the backes of those, who are strongest. *And he which ruleth his owne mynde, is better then he which winneth a citie.* Moreouer, such a one as subdueth his affections, is a greater cōqueror then any Captaine or Emperour for he subdueth those things which are most strong as sinnes and Sathan, and which are more inuincible then Towers and Castles.

33 *The lot is cast into the lap, but the whole disposition thereof, is of the lot.*

This sentence teacheth, that all things so come to passe by the prouidence of God, as that the verie lot which of all other things seemeth to stand most vpon chaunce or fortune, is thereby ordered.

See examples. Act. 1. Ion. 1. Iud. 7. 1. Sam. 10

THE

THE XVII. CHAPTER.

1 *Better is a morsell of dry [bread] [if] peace be with it, then an house full of* sacrifices with strife.*

* Or of fat beasts which are slaine.

BEtter is a morsell of dry bread, a litle homely fare in a poore cottage with ioy and quietnesse of mynde, is more to be esteemed *then an house, full of sacrifices, with strife*, then store of daintie dishes in a Princely Pallace, with brawling or contention. For indeede, peace is better then all delicates.

2 *A wise seruaunt shall haue rule ouer a lewd sonne, and he shall diuide the inheritance among the brethren.*

He which being by condition a bondman, carieth him selfe dutifully toward his maister, through Gods prouidence is appointed sometimes to be gardian or gouernour of some one of his children, and specially of such a one, as is rude and dissolute youth. Now moreouer, somtimes also he is so trusted by his maister, that he leaueth vnto him his goods, to distribute the same among all his sonnes.

* Or chrusible.

3 *The fining pot is for the siluer & the* fornace for the gold, but the Lord trieth the harts.*

Mal 3.3. Iere. 6. 27. Psal. 26. Iames. 1.3. 1. Pet. 1.

As the vessels which the gold-mith, proue the metals of gold and siluer, so God trieth not onely the hearts of the elect, but of all men. Here thé, the Lord is resembled to the refining vessell, the hearts of men to gold and siluer.

4 *The wicked man hearkeneth to lying lippes, and the deceitfull man giueth heed to the peruerse toung.*

I cannot here couerale that Cyprian in his 4.

Herein is declared, that to heare tales or false reportes willingly, is a great fault and a propertie of an

vngodly person. *The wicked man hearkeneth to lying lippes*, he who is giuen to do euill, listeneth willingly to false suggestions, *and the deceitfull man giueth heed to the peruers tounge*. On the contrary side againe, the dissembler heareth with ioy secret wispering or slaunders, which tend to the hurt of his neighbour.

booke Epi. 9. Ad Pupianum, readeth this verse thus, following it may be some other copie. *The euill man hearkeneth to the tounge of the wicked, but the iust man giueth no heed to lying lippes. Truly, according to this interpretation, the parts of this sentẽce are most fitly opposed.*

5 *He that mocked the poore man, reprocheth him that made him, he that reioyceth at [his] aduersitie, shall not be vnpunished.*

That person who derideth the afflicted for their affliction dishonoreth God, whom in his creatures he disgraceth. Againe, he that is glad to see his poore neighbour in miserie or therein shall insult ouer him (as *Shimei* did ouer *Dauid*) shall surely be reuenged.

6 *Childrens children are the crowne of the elders, & the glorie of childrẽ, are their fathers.*

Young imps, are a garland of comfort and of praise vnto their aunceſtors. For in them they liue, and by them they appeare to haue bene fruitfull. On the otherside againe, it is a great honor to childrẽ, to haue descended from many worthie progenitors. *Psal.* 128. 6.

7 *Excellent talke becommeth not a* * *vayne man, much lesse doth vayne talke become an excellent man.* * *Or foole.*

Excellent talke, graue speech concerning waightie matters or holy things as faith and repentance, *becommeth not a vayne man*, beseemeth a contemptible person or dissolute liuer, *much lesse doth vayne talke become an excellent man*, corrupt and vnsauerie communication then, doth farre worse become one that excelleth other in vertue or authoritie. For example, it becommeth not a churle to boast of liberalitie or to talke thereof, but it lesse becommeth one that is francke, to promise that which he doth not or will not performe. Againe, it beseemeth not a prophane A-

theist to talke of Religion, but it lesse beseemeth a professed Christian, to sweare, to lye, or to vse such filthie talke as is common in the mouthes of Protestantes now a dayes. Moreouer, it is an absurde thing that a simple or vnlearned mā, who neither knoweth one letter of the booke nor vnderstandeth the principles of Religion, should discourse of the deepest mysteries of Diuinitie, or dispute of the controuersies of these times. But it lesse befitteth learned or godly Preachers, to teach lyes, to raile, to scoffe, or to stuffe out their Sermons with many vayne or fooliſh fables. Finally, it is vnmeet for a meane person to occupie him selfe in speaking of matters of state or the highest points in common wealth affayres: but then it must needes be more vnmeet for any worthie personage, to spēd time in talking of games & pastimes, of dice and cardes, of buls and beares, or such other toyes or vanities.

8 *A gift in his eyes who therewith is delighted, is as a verie pleasant pretious stone, it prospereth, whither soeuer it tendeth.*

A present is so welcome to a couetous mā, as that it obtaineth any thing at his hand. For whether it be giuen to get an office, or to find pardō of an offence or to appease wrath, or to winne fauour, it hath a prosperous successe.

9 *He which couereth a transgression, seeketh loue, but he that repeateth a matter, separateth the chief friend.*

He is a good preseruer of concorde who letteth a fault slip or burieth in silence an old offence, but he which rippeth vp old matters, maketh variance betweene most louing friends, or estrangeth him from him selfe with whom he had most familiar acquaintaunce. Col. 3. 13.

10 *One reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.* * Or more worketh.

An admonition by words be it neuer ſo ſhort, not onely grieueth but bettereth the wiſe and humble perſon. On the contrarie ſide, euen correction by ſtripes be it neuer ſo ſharpe or continuall, litle or no whit at all pierceth or amendeth the obſtinate wicked man.

11 *The wicked man ſeeketh rebellion only: at the laſt a cruell meſſenger ſhall be ſent againſt him.*

The vngodly man proceeding on in his ſinnes, ſhal meete at the length with ſome inſtrument or viall of Gods vengeance.

12 * *Let a ſhe beare robbed of her whelpes meete a man, and not a foole in his folly.* * Or it is better to meete a she beare. &c. So doth Paule. 2. Theſſ. 3. 2. See an example in the men of Creta. Tit. 1. 12.

Salomon here prayeth, that the godly man be deliuered from vnorderly and vnreaſonable men. Of all wild beaſts, a beare moſt exceedeth in rage. Now if at any time ſhe be robbed of her whelps, her fierceneſſe is doubled. It is then a dangerous thing to be met on ſodaine by a beare. But it is yet more perillous, for a man to meete a ruffian or a furious perſon. For a beare may be tamed by art, but a foole will not be perſwaded. A beare may be ſhunned by ſwiftneſſe, but a wicked man purſueth his neighbour to the death. A beare hurteth the bodie only, a foole bodie goods and name together. To conclude, a beare doth harme onely with tooth and paw, but a miſchieuous man with hart, hand, toung and weapon.

13 *Whoſoeuer rewardeth euil for good, euil ſhall not depart from his houſe.* See a like ſentēce Pſal. 7. 7. 8 9. a diſcourſe hereof Pſal. 109. an example Ier. 18.

Whoſoeuer rewardeth euill for good. Whoſoeuer he be

which is so vnthankfull, as not onely to render good for good, but to recompence well doing with hurt or euill, *euill shall not depart from his house*, shall, not once onely but continually be plagued, not in his person onely but in his familie.

14 *He that begunneth strife, is as one who openeth the waters, wherefore before the contention be* * *medled with, leaue off.*

* or flush out

He that begunneth strife. That person who first prouoketh his neighbour to brawle or to fight, *is as one who openeth the waters*, is like him who vnlocketh the sluce or cutteth the ground or banke, wherby a pond or riuer is hemd in. For he can no more stay the strife which once he hath begun, then he which hath broken the ground, can hinder the water from flushing out, or stop it at his pleasure, the which waxeth still greater and greater from time to time. *Wherfore before the contention be medled with.* If then thou be wise, contend not vnnecessarily, but agree with thine aduersarie quickly, before the action be commenced, or his wrath be kindled.

Mat. 5. 25. 26

15 *He which iustifieth the wicked man, and he which condemneth the iust man, are enē both an abhomination to the Lord.*

See the fountain hereof Exod. 23. 7.

As well he, who in the seate of iudgement absolueth the malefactor, as he which punisheth the weldoer, committeth an hainous sinne, which God will seuerely reuenge.

16 *Why is there a price in the hand of a foole? to possesse wisedome? nay he hath no heart.*

Who can but disdaine vngodly rich men, who haue great meanes of attaining vnto learning & of doing good workes, but either they haue no hunger after these things, or no capacitie to comprehend them?

17 *A*

17 *A friend loueth at all times, and is borne a brother in aduersitie.*

A friend loueth at all times, he that beareth heartie good will to a man, sheweth him selfe kind vnto him continually, neither is there anie day or time, wherin he embraceth him not in his affection. *And is borne a brother in aduersitie.* Now, when some great affliction falleth out, then is this louing friend manifested to be a brother in verie deed, inasmuch as he sheweth the naturalnesse and soundnesse of his affection, by cleauing to his neighbour in his trouble, & by comforting him all manier of wayes.

See examples in Abaham who ventured his life for Lot when hee was caried away captiue, in Dauid & Ionathã and in Ruth and Naomi.

18 *A man destitute of vnderstanding toucheth the hand, promising suretishop, before his friend.*

A rash foole proffereth him selfe to be suretie for his friend, before he be intreated by him to take this burden vpon him in his behalfe.

19 *He which loueth rebellion, loueth strife, he which exalteth his gate, seeketh destruction.*

He which loueth rebellion. Such a one as is crosse or ouerthwart in his dealings, opposing him selfe against God and man, *loueth strife*, draweth trouble on him selfe, which alwayes doth follow such peruersenesse. *He which exalteth his gate.* Againe, he who in the pride of his heart preferring him selfe aboue other, carieth an higher port thẽ his abilitie doth beare or require, *seeketh destruction*, by this his misbehauiour so ouerthroweth him selfe oftẽtimes, as they do which seeke to cast them selues downe headlong from some high place.

20 *He who is of a froward heart shall not find good, and he which hath a craftie toung, shall fall into euill.*

Both he whose heart is vnsound, shall want blessings, and he whose toung doth flatter and deceiue, shall find heauie iudgements.

21 *He who begetteth a foole,* [*begetteth him*] *vnto his owne sorow, and the father of a foole shall not reioyce.*

The parents of such children as proue stubburne, haue bene the authors of sorrow vnto them selues, neither shall they be able to take cõfort in any thing in the world, seeing their graceleſſe imps, will be a perpetuall thorne in their hearts.

22 *A ioyfull heart causeth good health, but a* * *sorowfull mind, drieth vp the bones.*

* *Or a broken spirit.*

Great force there is as wel in ioy as in sorow. *A ioyfull heart causeth good health.* A merrie mind quickeneth the bodie together with all the senses thereof, conuaying thereinto a vital vigor. For the reuiuing of the bodie proceedeth from the heart, which being in good tẽper, it can not be but that all the other parts must also be in their right tune. *But a sorowfull mynde drieth vp the bones.* On the contrary side, a heauie spirit causeth sickneſſe and diseases. For when the heart is sad, the spirits are drawne backe, the humours are dried vp, the verie bones them selues are filled with aches.

23 *A wicked man taketh a gift out of his bosome, to peruert the wayes of iudgement.*

A wicked man, one who hath an ill minde or an ill cause, *taketh a gift*, draweth forth a bribe, *out of his bosome*, secretly and closely, *to peruert or wreſt the wayes of iuſtice*, to peruert or stop the law, which is the life of the common wealth.

24 *Wisedome is in the face of the prudent man, but the eyes of a foole* [*roue*] *to the ende*

of

of the earth.

He who is indued with discretion carrieth calmenesse in his browes, modestie in his eyes, grauitie & stayednesse in his looks. On the contrary side, he who is simple or vaine, sheweth signes of lightnesse and inconstancie in his countenance.

25 *A foolish sonne is a vexation to his father, and a bitternesse to his mother.*

A leud child, is not onely a matter of sorow to his parents, but prouoketh them also vnto wrath and choler.

26 *It is not good to punish * euen the iust man, to strike the well disposed, is contrarie to equitie.*

*Or also the iust, to wit with the wicked.

Not onely to kill, but to scourge or fine anie for well doing, is a great sinne which God will seuerely reuenge.

27 *A wise man spareth his words, and a mã of vnderstanding is of a coole spirit.*

28 *Euen a foole when he holdeth his peace is counted wise, and he which stoppeth his lips, prudent.*

The discreet person is silent, euen when he is prouoked vnto wrath, neither onely doth he moderate his speeches but his affections. Moreouer, euen the vngodly and vnlearned person, putting vp a wrong with patience and keeping silence, is thought & sayd in that respect and for that time, to be verie wise and warie.

Here with the Greeke interpretors and Ierome I read Ieraanah occasionem quaerit, *which reading also by some of sounde iudgement in our time is thought to be the truth.*

THE XVIII. CHAPTER.

1 *He who separateth him selfe, seeketh a quarrell, he medleth in euerie matter.*

That person is sayd to *separate him selfe*, who seuereth him selfe from other in heart or course of life. Such a one *seeketh a quarrell*, that is to say, wayteth for some occasion or oportunitie of falling out or brabling. To cõclude, *he medleth in euerie matter*, he stirreth very busily in euery thing which is done, & catcheth at euery word which is spoken, to the end he may take some occasion of breaking concord, or prouoke his neighbour vnto strife.

Ep. Iud. 19. ver.

2 *A foole is not delighted with vnderstãding, but with those things, which are in his owne heart.*

Albeit, most profitable instructions are taught or most sound arguments brought to conuince the conceited person of his errour or euill course of life, yet he is so farre off from resting therein, that he wõderfully pleaseth him selfe in those phantasticall imaginations onely, which his blind or froward heart, deuiseth or ministreth vnto him.

3 *When the wicked man commeth contempt commeth also, and with the vild person reproch.*

Before. 11. 2.

Disgrace and infamie followeth the notorious offender euery where.

4 *The wordes of an excellent mans mouth, are as deepe waters, the well spring of wisedome, is like a flowing riuer,*

Euen as deepe waters fayle not but are plentifull, or as a flowing riuer is neuer dry nor standeth still but runneth continually, so the godly speeches of a man indued with knowledge, are not superficiall but sound, not barren but fruitfull. For out of the good treasure of his heart bringing foorth good things, he ceaseth not out of his lippes to powre forth dayly instructions.

5 *It is not good to respect the person of the wicked, to ouerthrow the iust man in iudgement.*

It is a great sinne by regarding of some thing in the vngodly aduersarie, the which is without the cause, as honour, frendship, or a gift, to condemne or wrong the innocent person. *Exod.23.2.3.*

6 *The lippes of the foole make strife, and his mouth calleth for stripes.*

7 *A fooles mouth is his owne destructiõ, and his lippes, a snare to his soule.*

8 *The wordes of the whisperer are as flatterings, but they go down into the inward parts of the belly.*

Euery one herein is warned againe, to take heede that he abuse not his toung. *The lippes of the foole make strife*, euen as moles raise vp hils whithersoeuer they goe, so rash people stirre vp strife whersoeuer they become, *and his mouth calleth for stripes.* The words which proceede out of the mouthes of the wicked, cause them oftentimes to be smitten and wounded. *A fooles mouth is his owne destruction, &c.* The speech of the vngodly person some times causeth him to be called into question & worketh his vtter vndoing. *The words of the whisperer, &c.* The secret backbiters tale, is smooth as the oyle, but it cutteth like a sword, so that he can both bite and cry, as we say in our English Prouerbe. *Psal.52.2.*

9 *He that is negligent in his businesse, is euen brother to him, who is a waster.*

The idle person is another spendthrift as it were. For as the prodigall person consumeth his goods by lauishing them out, so the sluggard suffereth his possessions to decay by not looking to them or labouring to maintaine them. The one spendeth all, the other getteth nothing, and thus as both are vnthriftie, so

both fall into extreme pouertie at the last.

10 *The name of the Lord is a strõg tower, the righteous man runneth vnto it, and is exalted.*

11 *The rich mans substance is (as it were) his defenced Citie, and as an high wall in his imagination.*

In the former of these two verses, resorting vnto the Lord by faith in the time of trouble, is commended. *The name of the Lord*, the protection and fauour of God toward the elect in Christ, *is a strong tower*, is a sufficient defence and a sure refuge against all daungers. *The iust man runneth vnto it*, he who is iustified by the bloud of Iesus Christ and sanctified by the holy Ghost, in time of affliction, speedely, by faith, repentance, prayer, and fasting repaireth hereunto, as men in time of warre runne to castles or fortresses, that they may be safe from daunger, *and is exalted*, and so is preserued from the rage of troubles, and kept out of the reach of all his aduersaries. In the eleuenth verse, confidence in riches is condemned. *The rich mans substance, &c.* aboundance of earthly treasures seemeth a strong defence against euils, and a meanes of auoyding all daungers, vnto the wordly rich man.

So did Dauid Asa, Iehosaphat and Hezechia.

12 *Before destruction the heart of a man is haughtie, but lowlynesse goeth before honour.*

Luc. 14. 32. Iam. 4. 6. Pet. 5. 5. See the expositiõ hereof, before. 12. 2. 16. 18. 15. 33.

Securitie is the forerunner of a fall, humilitie of preferment and of all good blessings and graces.

13 *For one to aunswere a matter before he hath heard it, it is a follie and shame.*

It is a note of rashnesse and a great discredite vnto a man, to giue a verdite vpon causes not throughly known vnto him, or to pronounce an hastie sentence vpon any person.

14 *The spirite of a man beareth out his infirmitie,*

firmitie, but a * *wounded ſpirite who can beare?*

* *Or according to Tremellius a broken ſpirite who can lift vp?*

This ſentence teacheth, that the diſeaſes of the minde are more heauy and grieuous thē the diſeaſes of the body. *The ſpirite of a man beareth out his infirmitie*, the minde of a man if it be couragious or ſound, ſuſteineth with patiēce the diſeaſes of the body or any outward croſſe whatſoeuer. *But a wounded ſpirite who can beare?* as for a ſoule full of bitter grief, the body cā not carie with cōfort, no thing can eaſe, no perſon cā quiet. Albeit women in trauaile doe cōmonly forget all their paines and greatly reioyce when they haue brought foorth a male child into the world; yet the wife of *Phineas*, becauſe her heart was full of ſorrow for the taking of the Arke of God, neither could nor would receiue any comfort by her new borne ſonne. So likewiſe, although Muſick is a medicine as it were to a penſiue minde, and men are wont to take chief delite in their harpes and violes, yet the Iſraelites being as it were reſolued into mourning and teares at the waters of Babylon, hung vp their inſtruments on the willowes in that place, as things without force to miniſter any comfort vnto them. Nothing then beſides the grace of God alone, can cure a wounded or broken ſpirite, not melodie, not feaſting, not any outward bleſſing. No perſon can lift vp a minde extremely caſt downe, excepting onely God himſelfe not child, not father, not friend, not neighbour, not husband, not wife, the greateſt outward comfort in the world.

15 *The heart of the prudent man poſſeſſeth knowledge, and the eare of the wiſe ſeeketh knowledge.*

The heart of the prudent man, the ſoule of that perſon who is indued with vnderſtanding, *poſſeſſeth knowledge*, keepeth and holdeth faſt that which it hath already

learned, *and the eare of the wise seeketh knowledge*, they that regard their owne welfare, endeuour by hearing of other, to increase their knowledge & to know that which yet they haue not learned.

16 *A mans gift enlargeth him, and bringeth him before great personages.*

There is great force in gifts or presentes, both to deliuer mẽ out of trouble and to bring them into fauour. *The gift of a mã enlargeth him*, a present deliuereth a mã out of close prison, *& bringeth him before great personages*, moreouer, it maketh a mã gratious in the eyes of great states and leadeth him into their presence.

* Or plea.

17 *He that is first in his* cause [seemeth] iust, but his neighbour commeth, and maketh inquirie of him.*

See an example in Tsiba's complaint and Mephibosbeths defence.

There is great force in orderly proceedings vnto the discerning of cases and deciding of cõtrouersies. *He that is first in his cause seemeth iust*, he that speaketh first in a matter, maketh oftentimes such a show of truth or right, as that although he hath indeede the worser part, yet he seemeth to haue the better. *But his neighbour commeth and maketh inquirie of him.* Afterward, the other partie pleadeth in the second place, and inueigheth against the former person, detecteth his sleightes, confuteth his argumentes, finally prooueth his own cause to be most sound and good. Thus as we vse to say in our English Prouerbe, one cause is good till another be heard, for which cause we are to heare both parties speake, before we determine ought on either side.

18 *The lot causeth contentions to cease, and maketh a partition among the mightie.*

In some cases, as namely in those which otherwise can not be well decided, the lot or straw as we vse to speake, must be man of law. *The lot causeth contentions to*

cease,

ceaſe, the lot quickly endeth controuerſies, which otherwiſe are endleſſe. For it reuealeth Gods will, and furthermore, it being mooued by the immediate finger of the Lord, euery one that hath any ſparke of reaſon and Religiõ, will reſt therein and yeeld thereunto. *And maketh a partition among the mightie.* Moreouer, the lot is a meanes, whereby ſpoyles and inheritances are diuided not onely among meane perſons, but the wealthie, the ſtrong, and the honourable. As concerning lots, they were much vſed amongeſt the people of the Iewes as may appeare by ſundry places of the Scripture, neither is the vſe of them now vnlawful, but warrantable by the word of God, ſo that it be taken vpon iuſt occaſions alwayes, and ioyned with calling on the name of God. Theſe cautions obſerued, a lot may lawfully be vſed, either in diuiding of poſſeſſions, or in chuſing of officers to ſome place or dignitie. But when a lot is caſt to inquire what ſucceſſe men ſhall haue in their affaires, or to ſet vp ſome odde bankerout with the deceiuing and diſaduantaging of many, or to play and to make ſport, it is abuſed. Here occaſion is offred to diſcours, whether cardes and diſe be lots as ſome verie learned and godly writers iudge them to be, but becauſe mine intent in this Treatiſe is not to dilate matters, but to touch all things briefly, nor to enter into controuerſies, but to expound the ſenſe of the parables of this booke, I paſſe this point ouer. Neuertheleſſe, this one thing I can not let ſlip or pretermit, concerning the vayne paſtime of diſing (and ſo conſequently of carding) that euen one of our own Prophets old *Chaucer* by name, hath noted in his writings to be full of ſpots, as late Diuines teach that it hath the nature of lots, howbeit abuſed. For ſaith he.

Num. 33.
1. *Sam.* 10.
Act. 1.
Ionah. 1.
Iud. 7.

Diſing is the very mother of leaſings,
And of deceit and curſed forſwearings,
Blaſphemie of God, manſlaughter and waſt alſo,

Of battaile naughtinesse and other moe.
It is reproofe and contrarie to honour
For to behold a common diser,
And euer the higher he is in estate,
The more he is holden desolate.
If that a Prince doth vse hazardie,
In all gouernance and pollicie,
He is by a common opinion,
Holden lesse in reputation.
Lordes may finde other manner of play
Honest inough to driue the day away.

* Or falling away.

19 *A brother offended, is harder to winne then a strong Citie, and their contentions are as the barre of a Castle.*

The warre betweene naturall or spirituall brethrē, is here shewed to be vnreconcileable. *A brother offended is harder to winne then a strong Citie*, a kinseman or friend displeased or falling away and departing, resisteth all intreaties, giftes, and meanes of reconciliation more stoutly and stifly, then a defended towne doth the assaultes of the weapon or the Ambassages which are sent for the intreating of peace. *And their contentions are as the barre of a Castle*. Moreouer, the strifes of brethren are as strong as most strōg barres, neither can be broken off by any meanes.

See an examples in Cain, and Abell, and in Paul and Barnabas.

20 *With the fruite of a mās mouth, shall his belly be satisfied, with the reuenue of his lips, shall he be filled.*

21 *Death and life are in the power of the toung, as euery one deliteth to vse it, he shall eate the fruite thereof.*

The toung herein is compared vnto a fruitefull tree, to declare that euen as a man eateth of such fruites as he hath, so shall he haue such an estate, as he hath a toung. *With the fruite of a mans mouth shall*

his

his belly be satisfied, &c. According as euery one vseth his toung, so good things or euils do befall him and that in great aboundance. *Death and life are in the power of the toung, &c.* A man by abusing his toung, in teaching, accusing, witnessing, and speaking, may vndoe and destroy him selfe and other. On the contrary side againe, a man by vsing his toung aright, in exhorting, testifying, giuing aduise, and talking with euery one, may saue his owne soule and his neighbours.

22 *He who findeth a wife, findeth a good thing, and obtaineth fauour of the Lord.*

Now, the spirite of God intreateth of matrimonie. *He who findeth a wife, findeth a good thing.* Whosoeuer meeteth with a vertuous wife, meeteth with an excellent blessing. In deede, some wiues by reason of their corruption are crosses to their husbandes, but here the spirite of God alluding to the institution of God that it is not good for man to be alone, commẽdeth such a wife as is an helper to her husband in all good things. *And obtaineth fauour of the Lord*, euen as that poore man, vpon whom a Prince bestoweth his daughter, findeth grace in his eyes, so that person is accepted & fauoured by the king of heauen, to whõ he graunteth in mariage a godly wife, who is one of his owne daughters. *Gen. 2.*

23 *The poore man speaketh [with] * prayers, but the rich man answereth roughly.* ** Or speaketh supplications.*

The course of mens behauiour both in the state of aduersitie and of prosperitie, is touched in this verse. *The poore man speaketh with prayers*, beggers, bondmen, prisoners and such like afflicted persons, carie them selues very submissely toward the wealthie and the mighty. *But the rich mã answereth roughly* On the cõtrary side, they who haue aboundance of goods or are in authoritie, vse to reuile & to rate the poore as dogs. Commonly thus it is, but yet not alwayes. For some *See an example in the Israelites speech to Pharao Exod. 5.*

of the loweſt ſort ſpeake moſt diſdainefully, and againe, ſome great perſonages behaue them ſelues moſt curteouſly. This ſentence then is thus to be vnderſtood, that vſually poore people are lowly in their behauiour, and the rich ſcornefull and haughtie. Neuertheleſſe, it may alſo generally be taken thus, that they who are poore in ſpirite alwayes ſhew humilitie in their ſpeeches and actions, whereas the rich according to the world, manifeſt their inſolencie by word and deede continually.

24 *A man that hath many friendes is* * *to ſhew him ſelfe friendly, but ſome one louer there is, who* * *is nearer then a brother.*

* *Or to maintaine frēdſhip.*

* *Or cleaueth, to wit in hartie good will aboue a brother.*

Amitie is intreated of in this ſentence. *A man who hath many friendes is to ſhew him ſelfe friendly*, he who hath great acquaintance, is to hold in with euery one of his well wiſhers, to which end he is not onely to take heede leaſt by ſtrangeneſſe of offring of diſcourteſie he looſe the liking of any, but to endeuour by all ſignes and pledges of good will, to knit the hearts of all faſter and faſter vnto him. *But ſome one louer there is who is nearer then a brother.* Now moreouer, among many friendes there is ſome one eſpeciall and extraordinarie louing mate, whoſe heart aboue all other, yea aboue a natural brother, is glued vnto his neighbour in ſuch ſort, as that he is ready to do any thing for his good, yea euen to dye for him, which no common friend or kinſman lightly will doe. Wherefore aboue the reſt, ſuch a one is to be loued and made much of, for indeed the onely load ſtone of loue, is ſhewing of loue againe, not onely in wordes but in deedes.

See an example in Dauid and Ionathan.

THE XIX. CHAPTER.

1 *Better is the poore man who walketh in his vprightneſſe, then he who is of froward lips,*

for he is a foole.

THe prayse of vprightneſſe is ſet downe in this verſe. *Better is the poore man, &c.* The godly poore ſoule who feareth the Lord and dealeth iuſtly with men, albeit he wanteth neceſſaries or is litle ſet by in the world, yet is in a more happie eſtate ſeeing he is acceptable to the Lord, then a wealthie wicked man who getteth his goods by lying or abuſeth his toung to euill ſpeaking.

2 *He whoſe minde diſcerneth not that which is not good, offendeth as he doth, who is haſtie in his feete.*

As he who wanteth the eyes of the body or with his feete is too ſwift & runneth too haſtely wandreth out of the right way or ſtumbleth at ſome ſtone, ſo he who wanteth diſcretion the eye of the minde, or followeth his affections in ſuch poſt haſt as that he will not or cā not marke or ſee what is vnlawfull or vncō-uenient for him, ſinneth and tranſgreſſeth.

3 *The fooliſhneſſe of a man ouerthroweth his way, & his heart fretteth againſt the Lord.*

Repining againſt God is here condemned. *The fooliſhneſſe of a man ouerthroweth his way*, concupiſcence and ſinne draweth vpon a ſinner ſundry troubles, yea ſometimes death it ſelfe. *And his heart fretteth againſt the Lord.* Now, when the offendour ſeeth him ſelfe to be plagued, he accuſeth God as the author of his euill and aduerſitie, or murmureth againſt him for dealing ſo ſharpely with him. Iam. 1. 13.

4 *Riches gather many friends, but the poore man is ſeperated from his neighbour.*

New friendes dayly ioyne them ſelues to the wealthie, but euery one forſaketh and diſclaymeth him, who is afflicted or needie.

5 *A falſe witneſſe ſhall not be vnpuniſhed,* Exod. 23. 1.

and a forger of lyes shall not escape.

All those, who testifie or deuise lyes, shal surely and seuerely be reuenged.

6 *Many sue vnto the face of the francke person, and euery one is a friend to him who giueth giftes.*

Deut. 19. 18. See an example in Iobs friendes Iob. 6. 14. 15. &c.

7 *All the brethren of the poore man hate him, how much more are his friendes farre off from him, though he be instant in wordes, yet they are not [disposed to heare.]*

A great number faune vpon those who are rich & liberall, to the end that they may receiue some profit by them, but as concerning him who is in aduersitie, euen his nearest kinsmen despise him, and what maruaile is it then, if they who are of no kinne vnto him at all, be so chaunged and estranged from him, as that when he requesteth their helpe they do not relieue him, nor will heare on that eare?

Or heart.

8 *He which possesseth his* soule, loueth him selfe, and he which keepeth wisedome, shall obtaine that which is good.*

That person who possesseth his soule in patiẽce, or holdeth fast the truth in the midst of all temptations or troubles whatsoeuer, prouideth well for his owne welfare. Moreouer, he which not onely heareth but keepeth the word of God, shall finde comfort in affliction and many blessings both of this life and of the life to come.

9 *A false witnesse shall not be vnpunished, and he who forgeth lyes shall perish.*

The reporter and inuentor of lyes, shall be grieuously plagued.

10 *Pleasure is not comely for a foole, much lesse*

leſſe for a ſeruant, to haue rule ouer Princes.

A ſcourge is rather meete for a wicked man then receations or paſtimes, which either he abuſeth, or is vnworthie of, ſeeing he, hauing not weried or exerciſed him ſelfe in any earneſt matters or good woiks as wiſe men are wont to do, deſerueth not to taſt the ſweetneſſe of any ſolaces or delites. But if recreation or pleaſure which is but a light vanitie as it were, become not a vayne foole: how much leſſe then doth authoritie or dignitie (which things carie with them ſo great a waight of glorie, eſpecially when they are exerciſed ouer noble perſonages) beſeene one of a ſeruile diſpoſition and condition?

See the expoſitiõ of 22. verſe of the 30. Chapter.

11 *The vnderſtanding of a man maketh him ſlow to wrath, and his glorie is, to paſſe by an offence.*

Heauenly wiſedome cauſeth a man to be long ſuffering and patient. Moreouer, it is a thing very prayſe worthie, ſometimes to put vp a wrong and to take no notifie of an offence.

12 *The indignation of a king, is as the roaring of a young Lyon, but his good will, is as the dew vpon the graſſe.*

The force of the affections of Princes is herein declared. *The indignation of a king, &c.* As the roaring of a young Lyon is moſt ſtrong and terrible, ſo the diſpleaſure of a Prince is moſt fearefull and deadly. *But his good will is as the dew vpon the graſſe.* On the contrary ſide, as the dew of heauen refreſheth the hearbes of the field and cauſeth them to floriſh, ſo the kings fauour is moſt comfortable and profitable.

See afterward. 20.2.

13 *A fooliſh ſonne, is a trouble to his father, and the contentions of a wife, are [like] a contitinuall dropping.*

14 *House and substance are the inheritance of fathers, but a prudent wife, is from the Lord.*

Whereas it said that *a foolish sonne is a trouble to his father*, the meaning hereof is, that vngodly children by their wickednesse cast their parents into sorrow, infamie, diseases, and sundry other calamities. Now furthermore, *the cõtentions of a wife*, are affirmed to be *like a cõtinuall dropping*, because as showers of raine do hurt buildings, and annoy those persons which are therein all night or all day, so brawling women, by their scoulding, greatly and continually molest their families & their husbands. Such an vngodly wife then is a great crosse, but on the contrary side, to insinuat that a vertuous wife is as great a blessing, it is added that *house and substance are the inheritance of fathers, but a prudent wife is from the Lord*. It is true, that children receiue their inheritance from God, but this they doe by the hands of their parẽts, as by meanes. For those goods which aunceſters grandfathers and fathers haue gottẽ with great labour or kept with care, they leaue to their posteritie from hand to hand. Thus thẽ a good patrimonie commeth from parentes, but an happy matrimonie proceedeth immediatly from the Lord, who directeth the sutor to a good choise, who mooueth the heart of the vertuous woman to like of him, finally, who bestoweth this his daughter not on euery one but on such a one, as he doth singularely fauour.

15 [*He who is giuen*] *to slothfulnesse which causeth to fall a sleepe, and the deceitfull* * *person, shall suffer hunger.*

* Or soule.

Both they who by drowsines worke not that which is good as the Apostle speaketh, and they who being craftie, doe that which is ill, getting their liuing by hooke or crooke, shall in the ende come to penurie

or

or beggerie.

16 *He that keepeth the commaundement, keepeth his owne ſoule, but he which regardeth not his own wayes,* ſhall be puniſhed with death.*

* *Or being puniſhed ſhall dye.*

That perſon which walketh in the obedience of Gods lawes, ſhall be ſpared in the time of vengeance and alwayes ſhall be bleſſed, but he which careth not how he liueth, ſhall periſh and be made a publicke ſpectacle of ſhame.

17 *He which giueth franckly to the poore, lendeth to the Lord, and he will recompence him, that which he hath giuen.*

He which doth good to the poore, doth not giue his goods but lend them, not to a mortall men, but to God, not to his loſſe, but to his great aduantage, ſeeing the Lord will returne them backe againe with vſurie. *2. Cor. 9. 9. 10.*

18 *Correct thy ſonne whileſt there is hope, but lift not vp thy ſoule to kill him.*

Chaſtiſe thy child by wordes and ſtripes, whileſt yet he is not growen ſtubburne, but being young, may by this meanes be amended. Neuertheleſſe, in any caſe exceede not meaſure in thy correction, for ſo thou mayeſt be a murderer of thine own child in thy furious mood. *Epheſ. 6. 4.*

19 *He who is of great wrath will be puniſhed, albeit thou let him eſcape* oftentimes.*

* *Heb. and proceedeſt ſo to doe which is all one in ſenſe. This interpretation is confirmed by the iudgemẽt of all expoſitors in a manner and by like places in this booke, as 29. 22. 14. 17. 14. 29 Tremellius is thought here to haue gone awry.*

He who is furious and moodie, will on day meete with ſome trouble or puniſhment in goods or body, although thou pardon him diuers times. For his anger returning, will cauſe him to do ſome miſchief or commit ſome folly, for which, either ſome priuat perſon or publicke Magiſtrate, will cauſe him ſmart.

20 *Hearken to counſell and receiue inſtru-*

ction that thou mayest be wise at the last.

O man whosoeuer thou art, heare and obey the word of God, to the end that howsoeuer thou hast spent the former part of thy time in vanitie and wickednesse, yet in the end thou mayest attaine to grace and euerlasting glory.

21 *Many deuises are in a mans heart, but the counsell of the Lord shall stand.*

The intentes of mens mindes and the cogitations thereof are infinite, changeable, contrary to each other, and so vayne, as that they neuer oftétimes come into act. But as concerning the decree of the Lord, it is not onely one and the same, but in due season is put into execution.

22 *That which is to be desired by a man, is his bountifulnesse, but he that is poore is better then he that is a lyar.*

Liberalitie is now commended. *That which is to be desired by a mã, &c.* Albeit all vertues and good things are to be laboured after, yet in as much as is it an happy thing to giue rather thé to receiue, a mã is after a speciall sort to endeuour, that he may be bountifull and giue almes to the poore. *Abraham* did so desire to extend his liberalitie to those who stoode in neede, that he sat at his doore to waite for guests. *But he that is poore is better then he that is a lyar.* Neuertheless, he who hath nothing to bestow on good vses, yea who hath scant so much as will suffice him selfe and those who depend on him, is more acceptable to the Lord and more to be esteemed by men, then the great rich men of this world, who are Atheists or hypocrites, & giue their goods to the poore onely to be seen and commended.

23 *The feare of the Lord bringeth life and*

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he who therewith is indued, shall remaine satisfied, and shall not be visited with euill.

The reuerence of the Lord maketh those happie who haue it alwayes before their eyes, vnto whom it bringeth plentie of all good things, and from whom it turneth away all sortes of euils.

24 *The slouthfull mā hideth his hand in his * bosome, and wil not put it to his mouth againe.*

* Or sleeue.

Nice and daintie slouth is herein cōdemned. The hand is the instrument of working. The bosome is a place of warmth and ease. The mouth is not far from the bosome, & must of necessitie be fed. Thus much then here is meāt, that some are so slouthfull, as that they will not set their handes to most easie and needfull workes, as for example to take their foode or to combe their heades.

25 *If thou smite a scorner, he who is simple will be made warie, and if thou reproone a prudent man, he will vnderstand knowledge.*

He which erreth of simplicitie, or sinneth of infirmitie, will receiue profit both by the punishmentes which are inflicted on obstinate offendours, and by the rebukes which are applied vnto the godly, after that they haue gone astray.

1. *Tim.* 5.20. *Act.* 5.11.

26 *He which spoileth his father* [or] *chaseth away his mother, is * a sonne of confusion and shame.*

* Or which causeth blushing & shame.

That child who robbeth his father of his goods, or turneth his mother out of doores, not onely shameth his parentes, but shall him selfe come to confusion and destruction.

27 *O my sonne, cease to swarue from the wordes of knowledge, to the end that thou mayst hearken to instruction.*

Herein euery one is called to repentance. *Cease ô my sonne. &c.* Let it be sufficient for thee ô man to haue spent the former time of thy life in vngodlinesse and vnrighteousnesse. Now therefore, lay aside all thy vanities and vices, that thou mayest rightly heare & obey the word of God.

Psal.119.v.101

28 *A wicked witnesse mocketh at iudgement, and the mouth of the vngodly swalloweth vp iniquitie.*

29 *But iudgements are prepared for these scorners, and stripes for the backe of fooles.*

A wicked witnesse mocketh at iudgement. A false witnesse maketh no account of truth or equitie, *and the mouth of the vngodly swalloweth vp iniquitie*, moreouer, they who haue not the feare of God before their eyes, vtter lyes without any shame or remorse, making no bones thereat as we vse to speake. *But iudgements are prepared for these scorners*, neuertheless, these deriders shall not goe vnpunished for many decrees are set downe concerning the plaguing of them. *And stripes for the backe of fooles.* Moreouer, rods yea great scourges, are made ready for the vngodly.

THE XX. CHAPTER.

1 *Wine is a mocker, * strong drinke is raging, & whosoeuer ouershooteth himself therein, is not wise.*

* *Or headie drinke.*

THis sentence warneth euery one, to take heede that he abuse not wine or strong drinke. Three euils proceede from the abuse hereof. The first is iollitie, for wine maketh men secure, talkatiue, wanton, and vayne. The second is contention, for strong drinke causeth brawling, fighting, and murther. The last is foolishnesse, for when the wine or strōg drinke

Pro.30.4. Ephe.5.18. Esay.28. Ose.4.

is

is in, the wit is out, for which cause the Prophet saith, that fornication wine and drunkennesse take away the heart.

2 *The* feare of the king is as the roaring of a young Lyon, he that prouoketh him, sinneth against his owne soule.* * Or terror.

As there is naturally such force in the voyce of a young Lion, who roareth more strongly then the old, as that by the sound thereof, all the beastes which heare it are astonished & stricken down: so the rage of a Prince is very terrible and deadly, to the subiect against whom it is incensed. *Before. 19. 12. 16. 14.*

3 *It is an honour for a man to cease from strife, but euery foole will be medling.*

It is a commendable thing to end contention, but to begin or to maintaine a quarell is great follie. *See an example in Abraham. Gen. 13.*

4 *The slouthfull mā who will not plough because of winter, shall begge in summer, when he shall haue nothing.*

The tender and fearefull sluggard, who abstaineth from labour by reason of the hardnes of the present time, shall fall at the last into extreme want.

5 *The counsell in the heart of man is like deepe waters, but a man that hath vnderstanding, will draw it out.*

A secret intent of the minde is cunningly hidden and closely concealed oftentimes, but he who is indued with discretion, either by propounding of questions, or by obseruing of gestures, soundeth and fisheth out the secret purpose of him who is so close.

6 *Many commend the man who* is bountifull vnto thē, but who can finde a faithful man?* * *Heb. the man of his bountie. Drusius saith he dare pawn all that he is worth that this sense which is set downe is the naturall meaning of this sentence. Pro. Class. 2. lib. 1. Pro. 28. 9.*

There are in a great nūber who magnifie those who haue bestowed benefites on them, but few there are

who in aduersitie especially, or when neede requireth, shew them selues to be constãt friends or keepe touch in word and deed, or who declare them selues to be thankefull by requiting courtesies receiued.

7 *The iust man who continually walketh in his vprightnesse [is blessed] and blessed shall his children be after him.*

Psal. 112. *Iob.*5.25. It shall go well with the righteous and their seede.

8 *A king that sitteth on the throne of iudgement,* * *chaseth away all euill with his eyes.*

* *Or winnoweth all euill in his eyes.*

A iudge personally sitting on the tribunall seate, & faithfully exercising his office, by his presence and examining of matters, findeth out and punisheth all sortes of misdeameanours.

9 *Who can say I haue purified mine heart, I am cleane from my sinne.*

*Rom.*3.10.11. Is any in this world able truly to say I haue sanctified my selfe, or I am without all reliques of naturall corruptiõ? *Iob* could not, *Daniell* could not, *Paul* could not, and who then can?

10 *Diuers weightes and diuers measures are euen both abhomination to the Lord.*

*Deuter.*11.1, 16. 25. The Lord abhorreth all meanes and instruments of iniustice.

11 *Euen a child is knowen by his doinges, whether his worke be pure and right.*

Indeede the proofe is all, but yet young impes oftentimes declare by certaine signes, what they are & what they will be. *Euen a child is knowen by his doinges*, not onely the old, but the young shew by their actions or behauiour, *whether his worke be pure and right*, whether the thing he doth be sincerely performed by him or no, or proceedeth from a true and plaine heart.

So did Daniell on the one side and Ismaell on the other.

12 *The Lord hath made both these, euen the eare which heareth and the eye which seeth.*

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The Lord hath not only formed all the parts of mẽs bodies & namely theſe two the eare & the eye, but he it is who enableth & quickneth thẽ to do their office. Exod.4.11. Pſal.94.9.

13 *Loue not to ſleepe leaſt thou come vnto pouertie, open thine eyes, and thou ſhalt be ſatiſfied with bread.*

Sleepe not too much that thou become not a begger, watch in thy calling, and thou ſhalt haue plenty.

14 *It is naught it is naught ſaith the buyer, but when he is gone apart, he boaſteth.* 1.Theſſ.4.6.

Albeit the ware cheapened is well worth the money demaũded by the ſeller, yet the couetous buyer, to the end he may get it verie cheape, diſprayſeth it to the vtmoſt, and ſayth, that it is not worth halfe ſo much as it is priſed at, but when he hath bought the thing and is come home, thẽ he will ſay to his friend, had I not a good penieworth? it is euen worth twiſe as much as I payd for it. Thus to deale is to call good euill and to ſpeake contrarie to a mans owne knowledge and conſcience.

15 *There is gold and a multitude of pretious ſtones, but the lips of knowledge, are a moſt pretious treaſure.*

Worldly treaſures are herein compared with true and gracious wordes. *There is gold and a multitude of pretious ſtones*, there are in the world mettals and ſtones of great price, *but the lippes of knowledge, are a moſt pretious treaſure*, but plaine dealing in word & deede, is the beſt iewel: for indeed the one come out of the earth, the other are giuen from heauen. The one are eſteemed by men, the other by the Lord, the one are corruptible the other immortall, the one ſerue vnto the vſes of this life, the other are profitable to edifie the ſoule, *Balaam* him ſelf ſaw thus much, for which cauſe he ſaid to *Balaak*, that if he ſhould giue him an houſe

full of gold and siluer, he could not goe besides the word of God.

16 *Take his garment who is suretie for a straunge man, and a pledge of him who is suretie for a straunge woman.*

Rash suretieship is againe forbidden in this verse. Although the garment of thy poore brother who flyeth vnto thee in his necessitie to borrow somewhat of thee, is not in any case to be kept by thee frō him, neither yet his pawn to be retained: yet when any person who is indeed in poore estate, shall so dissemble or take on him the person of a rich man, as to offer him selfe vnto thee to be surety for another, thou mayest with a good conscience deale streightly with him, and require thine owne of such a one.

Exod. 22. 26.

17 *The bread of deceit is sweet to a man, but afterward his mouth shall be filled with* * *grauell.*

* Or sharpe stones.

Great reasō there is why all men should take heed of craftie dealing. For, *the bread of deceit is sweet to a mā.* In the beginning goodes ill gotten are verie pleasant and deliteſome to a craftie person, *but afterward his mouth shal be filled with grauell.* Neuertheles in the end, he shall for the same meete with troubles. For such sweet meate as we say will haue sowre sawce.

18 *Establish thy thoughtes by counsell, and by prudent aduise make warre.*

In all matters of doubt whatsoeuer, seeke for and follow the direction and counsell of wise and faithfull men, but especially bend thine owne wits to deuise all the pollicies in the world and take aduise also with other of skill and experience, in so weightie matters as warre is, wherein the life of many a man is hazarded.

Luc. 14.

19 To

19 *To him who discloseth a secret, going about as a* tale bearer, and to him who flattereth with his lippes, ioyne not thy selfe.* * Or backbiter.

Take counsaile with wise mē about thine affaires, but make not blabs acquainted therwith, neither referre thy matters vnto those who will but faune vpon thee or glose with thee saying as thou sayest and doing all thinges to please thee, not regarding their owne dutie or thy good.

20 *He who curseth his father or his mother, shall haue his candell put out in obscure darkenesse.*

That child doth curse his father or his mother, who wisheth some euill vnto them or reuileth them. *His candell shall indeed be put out*, for his prosperitie and life shall be taken awaye. This shall be done in obscure darkenesse, in as much as all his glorie shall not onely be taken away but turned into extreme miseric in a day of wrath and vengeance. Disobedience then to parents is threatened in this sentence. *See the roote of this sentence. Exod. 21. 17.* *See beneath, 30. 11.*

21 *An heritage is hastely gotten at the beginning, but the end thereof shall not be blessed.*

Substance by ill meanes or with greedinesse heaped together in short time, at the last vanisheth or is accursed.

22 *Say not I will recōpence euill [but] wayt on the Lord, and he will saue thee.*

Neither in heart intend, nor in speeches threaten reuenge. Possesse thy soule rather in patience, looking for defence from the Lord. So doing, thou shalt be preserued by him from the future dangers, and deliuered out of thy present troubles. *Rom. 12. 19.* *See the fountaine of this precept. Leuit. 19. 18.*

23 *Diuers waightes are abhomination to the Lord, and false ballances are not good.* *Before 11. 1.*

All meanes and measures of iniustice are detestable in Gods sight, and hurtfull to those men, who vse them.

24 *A mans steppes are of the Lord, but what doth a man vnderstand of his way?*

Psal. 139. God not only knoweth, but ruleth all the thoughts, words, deeds, & goings of a mā. On the cōtrary side, man perceiueth litle or nothing of the counsell or dealing of the Lord in gouerning the world.

* Or snare. 25 *It is a *destruction for a man to deuoure that which is cōsecrated, & after vowes [made] to call backe.*

See the roote of this precept. Deut. 23. 21. a like instruction. Eccl. 5. 3. an example of the dāger of breaking it. Act. 5. 1. the warrant of vowing. Psal. 76. 11. what doings are not to be vowed. Deut. 23 28. Iudg. 11. 30. gather what a vow is out of the 30. Num. 3. 4. 5. 6. verf. See an example in Iudas, who was a theefe frō the beginning. That it was the custome of husband men amōg the Iewes, to whresh the barder corne with a cart wheele, may be gathered out of the 28. Esay. 27. 28. ver.

Sacriledge is here condemned, two sortes whereof are also specified. The one is, the taking away of a thing which hath already bene dedicated to the Lord, in these wordes, *it is a destruction for a man, &c.* The other is, a differring or withholding of the thing which is in heart vowed or in speech hath bene promised to Gods worship or seruice. Both these kinds of sacriledge, are called a destructiō, because they draw the plagues of the Lord on such as commit them. *The a thing consecrated is deuoured*, when the Lord or the Church or the poore, are defrauded of that which hath bene giuen to holy vses. Now, they after vowes call backe, who make promises to the Lord, but after, wish they had not made them, or doe not performe them.

26 *A wise king fanneth the wicked, and turneth the wheele ouer them.*

Euen as the husbandmā by winnowing seperateth the chaffe from the good graines, so the good Magistrate seuereth the euill frō the good. Againe, as the husbandman thresheth the hard corne with a carte wheele, so a iust ruler inflicteth sharpe punishmentes vpon the wicked.

27 *Mans*

27 *Mans ſoule is as it were the candle of the Lord [whereby] he ſearcheth all the bowels of the belly.*

The excellent gift of reaſon beſtowed on mankind is herein commended. *Mans ſoule is as it were the candle of the Lord.* The minde of man is not brutiſh as is the heart of beaſtes, but ſo illightened with vnderſtanding, as that it may firly be called the lampe of the eternall (*whereby*) *he ſearcheth all the bowels of the belly*. A man by this ſpirite of his indued with reaſon, ſeeketh out and pearceth into the nature all thinges which are moſt obſcure, neither onely knoweth his owne eſtate, but fiſheth out the ſecrets of other, with whom he hath to do.

28 *Bountie and truth preſerue the king, & by bountie he vpholdeth his throne.*

Vertue is that, whereby the crowne is eſpecially maintained. *Bountie*, that vertue which conſiſteth not onely in pardoning of offences, but in giuing of almes or gifres freely to thoſe who ſtand in neede, *and truth*, and that vertue alſo, which giueth euery one his due, as namely honour to the good and puniſhmẽt to the wicked, *preſerue the king*, are the bucklers or bulwarks whereby the royall perſon of the Prince is defended from euils. *And by bountie he vpholdeth his throne.* Neuertheleſſe, howſoeuer both theſe vertues are indeede ſo neceſſarie, as that if either both of them or but one of them be wanting, the Prince cannot poſſiblie remaine long in ſafetie: yet bountie is the chief pillar of the ſtate or kingdome. For when as ſtraungers are nouriſhed, the poore relieued, the fatherleſſe defended, ſchooles erected, the Preachers of the word maintained, to conclude all the works of mercy practiſed, this is that which winneth the hearts of the ſubiectes, in whoſe good will the ſtrength of a land

doth especially consist, as on the contrary side, nothing so soone ouerthroweth the throne of a Prince, as the ill will or hatred of the people vnder him.

29 *The glory of young men is their strẽgth, the honor of the aged, is the gray head.*

This sentence insinuateth, that both the young & the old, haue their seuerall ornaments wherein they may reioyce, and for the which also they are to be reuerenced. *The glorie of young men is their strength*. Albeit they that are of tender or greene yeares, want oftentimes wisdome or experience, which commonly are to be found in the auncient, yet haue they courage of minde and strength of body, whereby they are inabled to follow their callings, to fight for their countryes, to do actes of great fame and renowne. No mã then is to despise the younger for their greene years, but rather euen in this respect to esteeme them the more. Now on the other side, *the honour of the aged is the gray head*, Albeit also they who are stricken in yeares, are weake in body or want the vse of their senses, yet the siluer crowne of hoarie haires, which the finger of God hath set vpõ their head, doth make them venerable in all places where they come, so that they carie an authoritie or maiestie with them as it were. Hence it is that in the law the Lord giueth this commaundement specially to the younger sort, directing his precept to eury one of them in particular as it were, *Rise vp before the hoarie head and honour the person of the aged man*. Were this commaũdement of the Lord so practised in these times as it ought to be, there would not be so great saucinesse or malapartnesse in youth, as vsually appeareth euery where.

Leuit. 19.

30 *Blewnesse and woundes serue to* purge the wicked man, and strokes that pearse into the bowels of the belly.*

* Or are a purging for.

This instruction teacheth vs, how needfull a thing

it

it is for the vngodly, to be ſcourged aud puniſhed for their offences. *Blewneſſe and woundes ſerue to purge the wicked man.* Euen as beating (which blewneſſe followeth) and launcing (which leaueth a wound behind) is fit and profitable for diſeaſed and naughtie iades: ſo ſharpe puniſhmentes and cutting corrections in the fleſh and in the skinne, are meete for euill doers, and for thoſe, who otherwiſe will not be reformed. *And ſtrokes that pearſe into the bowels of the belly.* Yea moreouer, as goads or ſpurres are requiſite and neceſſarie for ſtubburne and ſtiffenecked beaſtes, who will not ſtirre vnleſſe they be touched and prickt to the quicke: ſo moſt grieuous and inward plagues and troubles, pearſing the bones and entring to the heart, are needefull for obſtinate and hainous offendors. True it is, albeit an vnrepentant wicked man be neuer ſo much corrected or ſharply delt with, yet his corruption wil not quite be tamed or wholly purged out. But yet nenertheleſſe, puniſhment for the time ſomewhat reſtraineth the moſt vngodly wretch in the world. Now, as for thoſe penitent ſinners, who haue done amiſſe through ignorance or infirmitie, the ſcourges or puniſhments which they ſuſtaine for their offences, not onely ſcoure out of them many vices to which before they were giuen, but worke in them many good vertues. So then, not onely afflictions for righteouſneſſe ſake, but corrections for ſinne, are profitable for Gods children, in as much as they are by theſe purged from much droſſe, like as by the other, they are declared to haue in them much fine ſiluer as it were.

THE XXI. CHAPTER.

1 *The kinges heart is in the hand of the Lord as the riuers of water, he turneth it whi-*

ther soeuer it pleaseth him.

See a like comparison Reuelation. 1. 16.

EVen as riuers of water are moued by the hand of the Lord hither and thither, so that sometimes they ebbe, somtimes they flow, somtimes they runne forward sometimes they returne backward, sometimes they are rough, sometimes they are calme: so the hearts of Princes and of all men, are by him disposed and altered according to his will & power, vnto fauour or hatred, to one affection or another.

2 *A man seemeth streight to him selfe in all his wayes, but God pondereth the hearts.*

A man iustifieth him selfe oftentimes in all respectes, when as God who searcheth the reines, findeth many things amisse in him.

See before. 16. 2.

3 *To do iustice and iudgemẽt, is a thing more acceptable to the Lord then sacrifice.*

Workes of charitie practised toward men, are here preferred before the exercises of Religion, which cõcerne the worship of God. The reason hereof is, for that the Lord had rather be serued by those actions which are profitable to men, then by those which to them are vnfruitefull. For this cause it is said in the Epistle to the Hebrewes, that by such sacrifices as good workes are, God is well pleased. When as the exercises of Religion are performed with faith, they are acceptable to the Lord as was the sacrifice of *Abell:* but because iustice and iudgement are the greater points of the law, when other things are alike, the Lord alwayes preferreth them. As for the outward exercises of Religion which the wicked who practise al iniquitie performe, they are so farre off from being acceptable vnto the Lord, that they rather are abhominable in his sight.

Heb. 13.

Micha. 6. 6.

Osee. 6. 6.

Esay. 1. 10.

4 *The haughty looke, and the proud heart,*

to

*[to conclude] the * light of the wicked is sinne.* * Or plowing.

We are herein taught, that all the actions of the wicked are abhominable in the sight of God. *The haughtie looke and the proud heart*, the stately gestures and minde puffed vp. To conclude, *the light of the wicked is sinne*, and to be brief, whatsoeuer the wicked do, euen their ciuill and religious actions, yea their consciences and their soules are polluted. For vnto the vncleane all things are vncleane, and that which is high in the sight of man, is abhomination in the sight of God. *Tit.1.15.* *Luc.16.15.*

5 *The thoughtes of the diligent man are onely vnto profit, but the hastie mans tend onely to pouertie.*

They who bend their wits and applie them selues, to finde out and to vse the meanes and opportunities of inriching their estate, shall waxe wealthie. On the contrary side, such harebraynes as runne all on head in making hastie bargaines, or in doing things they care not how, vndoe them selues.

6 *Treasures gathered together by a deceitfull toung, are vanitie tossed too and fro [of men] who seeke death.*

Goods gotten by falsehood, haue two euils. First, they are vnstable, vanishing away as the dust flyeth before the wind. Secondly, they are hurtfull, bringing sometimes temporall death, but alwayes eternall destruction on the owners thereof.

7 *The calamitie of the wicked shall * destroy them, because they refuse to practise that which is right.* * Or cut them in sunder.

The great afflictions of the vngodly shall cause them to houle and crye and shall ouerthrowe them, for that they will execute iustice, or doe that which

is good.

* Or the way of a peruers man is straunge.

8 * *The way of some man is peruerse and straunge, but as for the pure man his worke is right.*

See the same phrase. Iob. 8. 6.

The course which impure men take, is ouerthwart and contrarie to nature, to reason, or to the law of God. On the contrary side, the action of the vpright person, is agreable to equitie and to the law of God.

9 *It is better to dwell in a corner of the house top, then with a contentious woman in a* * *wide house.*

* Or an house of companie.

A brawling wife is here shewed to be a great euill. The Iewes houses were broad and open in the top. Now then, it would be a verie in cõuenient abiding, for a man to dwell in such a place, so subiect to the wind and weather, as that it were more tolerable to dwell in a caue of the earth. But not onely to dwell on an house top but in a corner of an house top, is yet more incommodious. For how can a man so much as stirre him, when he is pent vp in so narrow streights? Neuertheless, to haue fellowship with a brawling wife, is yet an harder estate then this. For she with her scoulding toung wil disquiet her husbands mind, hinder him in his calling, and cause rest to depart from his eyes. And what though the house be wide wherein thou dwellest with such a contentious mate, or there are diuers therein, with whom thou mayest haue societie? Thou shalt be quiet in no corner of thine house, neither shalt thou receiue any ioye by the presence of any person.

Chap. 19. 13. 23. 24.

See the punishment of this sin. Psal. 109 16.

10 *The soule of the* wicked *man wisheth euill, his neighbour hath no fauour in his eyes.*

See an example in the Edomites. Psal. 137. Also in the brethren of Ioseph who were touched with no compasion toward him.

The bloudie minded man, wisheth for and seeketh his neighbours harme. *His neighbour hath no fauour in*

his

his eyes. He will by no pitie, due vnto his friend or the poore afflicted person, be stayed from doing of that mischief, which his soule desireth. For indeede, he hath no pitie or mercie, or reuerent regard vnto any.

11 *When the scorner is punished he that is simple waxeth wise, and when a wise man is instructed, he receiueth knowledge.*

This verse sheweth two meanes, whereby a simple or vnwise man may attaine vnto wisedome. The one is, the destruction of the wicked, the other is, the instruction of the godly.

See before. 19. 25.

That masbkil *signifieth to consider appeareth. Psal. 41. 1. that* beth *is of the masculin gender manifest.*

12 *The righteous man considereth the house of the wicked man, which ouerthroweth the vngodly* for [their] wickednesse.*

* *Or which throweth the vngodly into euill.*

The iust person beholdeth and pondereth, how the place wherein sinners dwell, oftentimes falling down on them or being full of curses, reuengeth them for their impieties and iniquities. How true this is *Eliphaz* declareth in the booke of *Iob*, who saith that he had seen the foole well rooted, whose habitation by and by he cursed. The Prophet *Dauid* likewise affirmeth in the Psalme, that he had beheld the wicked man florishing as a laurell, whom seeking a while after, he could no more finde. For this cause the Lord would haue *Abraham* behold the smoke of the sinnefull Cities set on fire, that by the house of the wicked he might receiue instruction, yea and by their ouerthrow, minister instruction to his owne familie.

Iob. 5. 3.

Psal. 37. 36.

13 *He that stoppeth his eares at the crying of the poore, shall himselfe crye and not be heard.*

The vnmercifull are threatened in this sentence. *He is said to stoppe his eares at the crying of the poore*, who doth not pitie or relieue the afflicted. A double ca-

See an example in the rich man and Lazer. Luc. 16.

lamitie ſhall befall this mercileſſe man. For firſt, *he ſhall crye* ſo that he ſhall be in ſome neceſſitie or miſerie. Secondly, *he ſhall not be heard*, ſo that in his aduerſitie he ſhall not obtaine deliuerance or ſuccour.

14 *A gift in ſecret turneth away anger, & a preſent in the boſome vehement wrath.*

See.17. 18. alſo. 28.16.

A token of ſubmiſſion and good will cloſely offred, appeaſeth diſpleaſure and endeth ſtrife.

15 *To do that which is iuſt [bringeth] ioye to the righteous man, but deſtruction [ſhall be] to the workers of iniquitie.*

Pſal.55.29. Pſal.6.8.

Well doing bringeth forth a bleſſing vnto a man. On the contrary ſide, ſinne leaueth a ſting of terror behind it, and draweth deſtruction after it vpon the tranſgreſſor.

16 *A man that wandereth out of the way of wiſedome, ſhall remaine in the congregation of the dead.*

See an example. 1.Pet.3.19.

He which following his owne luſtes leaueth the truth and forſaketh the feare of God, ſhall at laſt come to an hard inne and finde a reſtleſſe kinde of reſting in the graue and in hell.

17 *He that loueth paſtime ſhal be a poore mã, and he that loueth wyne & oyle ſhal not be rich.*

Prodigalitie is the high way to beggerie. *He that loueth paſtime*, ſuch a one as is drowned in gaming, hawking, hunting, carding, diſing, and ſuch like vanities, ſhall in the end become a begger. *And he that loueth wyne and* * *oyle ſhall not be rich*. So likewiſe ſuch a one as batheth him ſelfe in ſweete delites or is giuen to all ſortes of ſuperfluities ſhall not be wealthy. Mẽtiõ is made of wine and of an ointmẽt, becauſe theſe two things were the chiefeſt ſolemnities of feaſtes, among the Iewes in thoſe times.

Or ointment.

See an example in the prodigall ſonne Luc. 15. Pſal.23.

18 *The*

18 *The wicked man ſhall be a ranſome for the iuſt man, and the tranſgreſſor, for the righteous.*

A way of cauſing plagues to ceaſe, is here chalked out. *The wicked man ſhall be a ranſome for the iuſt man.* The vngodly perſon ſhall be as it were a price for him who is godly, in ſuch ſort, as that when he is puniſhed or deſtroyed, Gods wrath ſhall ceaſe and not proceed to take hold on the iuſt man. For the ſinners head doth pay and ſatisfie as it were for him, who though he be not voyde of ſinne, yet hath not committed ſo great a crime. *And the tranſgreſſor for the righteous.* Moreouer, many innocent people being deliuered out of trouble or freed frō ſome plague by the Lord, ſhall indeede eſcape, but ſo, as that ſome one notorious offendour ſucceeding in their aduerſitie, ſhall dye as it were for the reſt. Such a ſacrifice is ſo ſweet in the Lordes noſtrels, as that when in the time of any great calamitie it is performed, the plague commonly doth ceaſe, as if that by ſinnefull bloud, ſinne were purged after a certaine ſort.

See example. 2. Sam. 21. Ioſu. 7. 20. Heſt. 8. 7. Dani. 6. 25.

19 *It is better to dwell in the wilderneſſe, then with a contentious and angrie woman.*

The deſert, is a ſolitarie place, wherein neceſſaries are wanting, and daungers abounding. Neuertheleſſe, it is more tollerable to abide in the wilderneſſe among wild beaſtes, then to dwell in neuer ſo faire or plentifull an houſe, with a brawling wife.

20 *In the houſe of the wiſe man is a *pleaſant treaſure and ointment, but a fooliſh man deuoureth it.*

* Or deſired.

Thriftneſſe is commended in this diuine inſtruction. *In the houſe of the wiſe man is a pretious treaſure and ointment.* There is in the ſtorehouſe of a good husbād, plentie of neceſſaries and delightes. *But a fooliſh man*

deuoureth it. On the contrary side, the vnthrift by riot or voluptuousnesse, lauisheth out his whole patrimonie, and his great substance.

21 *He that followeth after righteousnesse and bountie, shall finde life, righteousnesse and glorie.*

He that followeth after, that person who ensueth with earnestnesse, *righteousnesse and bountie*, equitie and liberalitie, *shall finde life righteousnesse and glorie*, shall obtaine life temporall and eternall, iustice imputed and inspired, honor from man and from God. For indeed, godlynesse hath the promises both of this life and of the life to come.

Mat. 6. 33. 34.

22 *A wise man goeth vp into the Citie of the mightie, and casteth downe the strength of the confidence thereof.*

This instruction teacheth, that wisedome can doe much euen in warre, yea more then strength, which yet therein is commonly most respected. *A wise man goeth vp into the Citie of the mightie*, one prudent person by his pollicie scaleth the walles of the towne wherein many valiant men dwell or keepe, *and casteth downe the strength of the confidence thereof*. Neither onely doth he climbe vp the walles, but he throweth downe by his wisedome, the towres and castles thereof.

Eccles. 9. 14.
After. 24. 5.

23 *He that keepeth his mouth and his tonng, preserueth his soule from affliction.*

He that bridleth his mouth and his toung from lying, babling, slaundering, rayling, backbiting, and such like vices, keepeth him selfe from many troubles, as from sutes of law, frō blowes, and from death it selfe.

24 *Stately, haughty, scornefull is his name, that in his furie worketh pride.*

That

That person who in his moodinesse because his will is crossed or his desire contraried, sheweth contempt of other or boasting him selfe, by this his dealing procureth no credit to him selfe, but rather perpetuall infamie, so that afterward he is counted or called, one that is vainglorious, high minded, and cõtemptuous.

25 *The desire of the slouthfull man slayeth him, because his hands refuse to worke.*

26 *All the day long he coueteth greedelie,* Psal.37.28. *but the righteous man giueth and spareth not.*

The slouthfull person is therfore starued with hunger, because he will set his hand to nothing. Hence also it commeth to passe, that (as we vse to speake) he is indeede a wisher and woulder but an ill housholder. On the contrary side, the iust man who labouring diligẽtly in his calling, serueth God also sincerely, hath not onely sufficient for him selfe and his familie, but giueth vnto the poore all day long.

27 *The sacrifice of the wicked is an abhomination, how much more when he * bringeth it with a wicked minde?* * *Or offreth in wickedly.*

Wickednesse maketh the exercises of Religion detestable in Gods sight. *The sacrifice of the wicked is an abhominatiõ.* The ordinãces of God rightly obserued but performed by vnholy persons, prouoke the Lord to wrath. The reason hereof is euident. For as the foule vessell poluteth pretious liquour, so the vncleannesse of him that sacrificeth, defileth the sacrifice. *How much more when he bringeth it with a wicked minde?* Now then, how much more must a sacrifice needes offend the maiestie of God, when it is offred that he should wincke at some great sinne, or when it is not rightly performed? This is all one, as if that a dogge should be sacrificed, or the bloud of swine offred. Esay.1.11. Mich.6.7. Psal.50.9. Esay.26.3.

28 *A false witnesse shall perish, but he that heareth, shall speake for euer.*

He which deuising lyes reporteth those things which he hath neither seen nor heard, shall be put to silence or punished with temporall or eternall death. On the cōtrary side, he who testifieth no other thing saue onely that which he hath heard or knoweth to be true, shall continue speaking and finde good.

29 *A wicked man hardeneth his face, but he who is vpright, ordereth each of his wayes aright.*

As a traueller who setteth his face to go to any place, proceedeth on his iourney, albeit he meeteth with many lets therein or is told of more, so the vngodly person goeth on in his sinnes obstinately, although he hath oft been crossed therein or warned thereof. On the contrary side, the iust man walketh warily and soberly in this world, examining his actions whether they be such as are to be left off or proceeded in.

30 *There is no wisedome, and no vnderstanding, and no counsell against the Lord.*

The vanitie of worldly politickes is herein layd open. *There is no wisedome*, there is no plotting of matters, *and no vnderstanding*, no subtle deuise or inuention also, *and no counsell*, finally, no aduise or debating of cases, *against the Lord*, able to withstand or ouerthrow the Lordes will or purpose.

31 *The horse is prepared against the day of battell, but saluation it selfe is of the Lord.*

As before hath been shewed, that no pollicie preuaileth against the Lord, so here is declared, that no power can do any thing without the Lord. *The horse is prepared against the day of battell.* Meanes vnto warre, as namely the horse and the rider are made ready

ee the voote ereof. Psal. 3. 9. ee like sayings el. 20. 9. l. 33. 16. 17.

ready by men. *But ſaluation it ſelfe is of the Lord.* As for the conqueſt, and preſeruation in the conflict, theſe things proceede from God alone.

THE XXII. CHAPTER.

1 *A [good] * name is to be deſired aboue great riches, fauour is better then ſiluer or gold.*

* Or fame.

IN this verſe is declared, that credit or reputation, is a great good thing. *A good name is to be deſired aboue great riches.* That glorie or fame which is gotten by well doing, is more excellent then all the treaſures of this world. The reaſons hereof are many and manifeſt. Firſt, a good name maketh the ſpeeches & actions of the perſon in account, acceptable. Secondly, a good name remaineth after death. Thirdly, it is a meanes of aduauncing a man oftentimes. Laſt of all, it doth good to a mans children, who for their fathers ſake are the more eſteemed and the better helped. Some may here obiect, why but doe we not ſee that the wicked are in great reputation? what then, is credit or renowne ſo excellent a thing? Tuſh, the fame of the wicked is onely but a ſhadow of a good name, the roote whereof is vertue onely. It may again be demaunded, if a good name ſpring from vertue or be ſo great a bleſſing, how falleth it out, that many worthie ſeruaunts of God liue obſcurely and are in no reckening in a manner? God ſeeth obſcuritie as well as pouertie to be meete and profitable for ſome of his children. Laſt of all, ſome may thus argue, that if a good name be a moſt pretious iewell, then reproch or infamie wherewith the beſt are commonly moſt ſpotted and loaded, is one of the greateſt euils that may be. The anſwere hereunto is ready and

easie. Ill report deserued by misbehauiour is an extreme miserie, but reproch for well doing is a glorie, which *Moses* preferred before all the treasures of Egypt. Now, on the other side againe, fauour is better then siluer or gold. The loue and good liking of men, (alwayes adioyned to the good will of God toward vs) is to be prised aboue money. For first, a mãs cause vsually is ended, as he is friended. Secondly, as we are wont to say in our English Prouerbe, a friend in the Court is better oftentimes then a peny in the purse. Last of all, in warre a man escapeth with his life by finding grace in the sight of his enemie. Hence it cõmeth to passe, that the scepter and the sheepehooke are often ioyned together. To conclude, by this meanes the good of the whole Church of God is sometimes procured.

Heb. 11.

2 *The rich and poore meete together, the Lord is the maker of them all.*

In sundrie places the wealthie and needie concurre vpon occasions. Now, lest in this meeting of theirs, the poore man be despised or the rich man enuied, this is to be considered, that both of them are created by the Lord according to his image, and that both of them receiue from him their estate and condition. For indeede, pouertie and riches, fall not out by chaunce or fortune but by the will and prouidéce of the Lord.

3 *A prudent man seeth the* * *plague and hideth him selfe, but the foolish goe on still, and are punished.*

* Or euill.

The first propertie of the wise man is, that he seeth the euill, to wit by the illightening of Gods spirite, which giueth vnto him a sense and feeling of the greatnesse of sinne & of the certaintie of the punishment thereof. Euery one doth not perceiue this, yea

a man

a man may haue all the preceptes of Diuinitie in his heart and in his head, and yet not see the daunger of sinne or of Gods wrath, vnlesse it be reuealed vnto him by the Lord him selfe after a peculiar manner. The second propertie of a prudent man is, vpon the sense of the plague, to force him selfe by all lawfull meanes to escape. It may here be demaunded, how we are to flye, when we discerne the plague to be cõming. The answere hereunto is easie, that the name of the Lord is a strong towre, the righteous man flyeth vnto it and is exalted. Another questiõ may here be moued, whether it be lawfull to flye euill ayre and places infected with the pestilence. This doubt may briefly be thus resolued, that a man may lawfully auoyde any vnnecessarie daunger or perilous place, whereunto he is not tyed or bound by his calling or charitie. But withall these instructiõs are to be obserued, that men in the time of the plague are especially to fly to God, that they are to shunne sinne, that they are to take heed of inordinat feare, that they are not to leaue their callings, that they are not to neglect the loue of their brethren by reason of a fond and childish feare of infection. For hence it commeth to passe, that when there is any pestilence walking in citie or countrye not onely some sicke folkes be suffered to dye away without all keeping, but the women also great with child are forsaken in their need, brethren are left of their brethren, and parents shunned by their children. Whereas then it is further added, *that fooles going on are punished*, this is to be vnderstood of vnnecessarie daungers or of such plagues, which by some meanes they may lawfully auoyd. In which latter part of the sentence, not onely the blindnesse but the boldnesse of carnall men is reproued, who proceede in wicked actions or walke on in daungerous places, without any chaunge of minde or withdrawing of the body, vntill they be ouertaken with some

calamitie, or ouerthrowen by some iudgement of the Lord. For example, the rash man goeth to euery one that hath the pestilence or some such sore disease, & at the last he is infected. The gamester goeth on in his dising and in the end commeth to pouertie. The robber on the high way ceasseth not to folow his wicked trade, and at last he is apprehended and executed. The wanton walketh on toward the house of the harlot, and in the end he committeth follie with her. To conclude, all sorts of sinners securely proceede in their impieties and iniquities, but at one time or other they meete with some heauie iudgement of the Lord. Wherefore let euery one pray vnto the Lord, that he may not be so brutish as to runne into the snare which is before him, but that he may haue a quicke sight to espie and foresee, and a mighty power to shunne and escape all sortes of euils which may any wayes hurt him, in goods, in name, in body, or in soule. The safest & best hiding of a mans selfe in daunger, is flying vnto God. But it is also lawfull sometimes to hide not onely the heart but the head, and to change the place. Euen as the Serpēt hideth him selfe when he spyeth a dāger, but the seely bird flying on without feare, meeteth with a snare or bullet of-rentimes. So he that is warie, preuenteth or auoideth perils, but he that is simple going on in perilous actions or places, is punished with one affliction or other.

Psal. 143. 9.
Luke. 21. 20.

4 *The reward of humilitie* [*with*] *the feare of God, is riches, honor, and life.*

The reward of humilitie, the mercifull recompence of meeknesse or lowlynesse toward men, *with the feare of God*, ioyned with the reuerence of the Lord, *is riches, honor, and life*, is store of good things, as namely wealth and aduancement and length of dayes, which things men especially desire.

5 *Thornes and snares are in the way of the*

wicked

wicked man, [but] he which taketh heed to his soule, shall be farre off from them,

Thornes and snares are in the way of the wicked mã, sicknesse griefe and shame with sundrie other euils, befall the vngodly person. *He which taketh heed to his soule, shal be farre off from thẽ*. They who watch ouer their hearts and walke vprightly, are farre from these crosses.

6 *Teach a child according to the trade of his wayes, and when he shall be old, he will not depart from it.*

The way of a child, is first the feare of God; secõdly, learning or trades; thirdly, ciuilitie or good behauiour. Teach a child thus accordiug to his way, *and when he shall be old he will not depart from it*. For albeit good doctrine once learned in youth may quite vanish away, yet lightly it doth not perish, but the vessel alwayes retaineth some sent of the liquor, wherewith it was seasoned at the beginning. *Ephe.6. Deu.11.19. Gen.33.13.*

7 *The rich man ruleth ouer the poore, & the borrower is seruant to the lender.*

The rich man ruleth ouer the poore, he that is wealthie commaundeth the needie people, yea sometimes he maketh them his drudges. *And the borrower is seruaunt to the lender*. Moreouer the debter oftentimes selleth him or is sold as a bondman by course of law vnto the creditor, to satisfie the debt. *Exod.21.2. Mat.18.25.*

8 *He that soweth iniquitie shall reape affliction, and the rod of his anger shall consume [him.]*

He that soweth iniquitie shall reape affliction, he that goeth about to trouble other shall be troubled himselfe, *and the rod of his anger shall consume him*. That thing whatsoeuer wherewith he vexed or oppressed other, shall cause him to smart yea to decay or perish. *Iob.4.8. Gal.6.8.*

9 *He that hath a good eye shall be blessed, for he giueth of his bread to the poore.*

So did the widow of Sarepta and the Shunamite.

He that hath a good eye, he that hath a pitifull and bountifull eye, *shall be blessed*, shall receiue store of spirituall or temporall blessings, *for he giueth of his bread to the poore*, sith he bestoweth necessaries on the needie. Vnto him also it shall be said at the day of iudgement, *come thou blessed of my father.*

Mat. 25.

10 *Cast out the scorner and strife will goe out, so contention and reproch will cease.*

See a like precept 2. Thess. 3. 14. And an exãple in Sarah, who did cast out Ismaell.

Cast out the scorner, remoue the quarellour and the obstinate person out of thine house or iurisdiction, *and strife will go out*, so variance will be at an end, *so contention and reproch will cease*, so also defending and prouing, together with railing or reuiling, will be husht.

11 *He which loueth pureness of heare* [*and*] *in whose lippes* [*is*] *grace, the king will be his friend.*

Psal. 101. 6.

The Prince will fauor such a one, who out of a sanctified heart, vttereth wise and gracious wordes or speeches.

12 *The eyes of the Lord preserue* [*the man*] *of vnderstanding, but he ouerthroweth the* * *wordes of the transgressor.*

* Or affaires.

The eternall God with a mercifull eye, fauoureth & keepeth him from hurt, who knoweth him aright. On the contrary side, the eternall with an angry face reiecteth the prayers, ouerthwarteth the speeches, and to conclude, ouerturneth the estate of the vngodly man.

Psal. 34. 16.

Ioh. 5. 12.

13 *The slouthfull man saith, a Lion is without, I shall be slaine in the street.*

In this verse, the behauiour of sluggardes when they are called about their worke, is notably pain-

ted

ted out. The ſenſe hereof is, that the idle perſon doth indeede ſo behaue him ſelfe, as if one called to go abroad, ſhould plead that therefore he will not go out of doores, becauſe a Liõ is in the ſtreets. By the ſlouthfull mã, ſuch a one is meant, as deliteth in idleneſſe or loytering. By the Liõ abroad, ſome great danger is ſhadowed out. Whereas it is ſaid by the ſluggard, *I ſhall be ſlayne in the ſtreete*, he ſheweth that he feareth, not onely ſome harme, but death it ſelfe. Thus much then here is taught, that although it is not the vſe of idle perſons, to vtter the ſelfe ſame wordes which are ſet downe in this place, yet indeede they alwayes ſo behaue them ſelues, as if they ſpake them. For the ſlouthfull hinder themſelues from their worke, by fainyng of lets and fearing of daungers, as loſſe of fauour, of goods, of libertie, and of life, hauing alwayes one excuſe or other, either in their mouthes, or in their hearts. For, when they are moued or exhorted to follow their trades or to ſerue God, they alledge the hardneſſe, the impoſſibilitie, the trouble, the danger of the matter. Vnto the ſluggiſh perſõ, watching, faſting, praying is a Lyon. He that is afrayd to confeſſe his faith or to ſhow his zeale, ſaith often in his heart, I dare not make knowen my Religiõ or declare my loue of the truth, leaſt the perſecutor ſlay me. Thus the ſluggard flyeth ſmal troubles as if they were great, and feareth vncertaine daungers, as if they were certaine. But put the caſe ô ſlouthfull mã that there were a Lyon abroad indeede, yet when thy calling bindeth thee to go foorth, thou art to proceede to the workes thereof, ſetting aſide all vayne excuſes and fond feares. Did *Dauid* leaue his fathers ſheepe, becauſe of the Lyon? did *Daniell* ceaſe from praying vnto God, becauſe it was decreed, that he who ſhould ſo do, ſhould be caſt into the Lyons denne? Hath not God made a promiſe to thoſe who walke in their callings, that they ſhall tread vpon Lyons and not be

hurt? Sluggiſhneſſe then, is in any caſe to be ſhaken off, which cauſeth a man to feare the dangers of this life more then God, yea which oftentimes cauſeth him to imagine that a moule hill is a mountaine, a Lambe a Lyon, an eaſie matter, hard, a ſmall daunger, great.

14 *The mouth of ſtraunge women is as a deepe pit, he who is a deteſtation to the Lord, ſhall fall therein.*

They are called here ſtrãge womẽ, who are harlots or wantons. The mouth of ſuch ſtrumpets, is cõpared to a pit, becauſe with their ſpeeches they go about to intangle the ſimple, & to cauſe them to fall into fornication. It is ſaid, that *he who is a deteſtation to the Lord ſhall fall therein*, becauſe the Lord vſeth to reuenge a notorious offendor, whom he loatheth for his former ſinnes, by this moſt fearefull iudgement, that deliuering him vp into a reprobate ſenſe, he ſuffreth him to be ſeduced by the mouth of the adultereſſe, and chaſeth him as a beaſt into that pit.

Eccle. 7. 26.

Rom. 1. 26.

15 *Fooliſhneſſe is bound vp in the heart of a child, but the rod of correction will driue it away.*

Fooliſhneſſe is bound vp in the heart of a child; frowardneſſe, ſtubburnneſſe, and vanitie or wickedneſſe, dwelleth in all the members of a youth; but ſpecially hath abode in their minds. For their reaſon is weake, their will peruerſe, their whole heart inclined to all euil. Hence it is, that *Iob* affirmeth, that man new borne, is like a wild aſſe colt. *But the rod of correction will driue it away.* Neuertheleſſe, chaſtiſement by ſtripes, remoueth and beateth out the corruption which is in a child.

Iob. 11. 12.

16 [*Both*] *he who oppreſſeth the poore to increaſe his owne ſubſtance, and he which gi-*

ueth

neth to the rich, shall surely come to pouertie.

That person who pulleth to him selfe the goods of such as stand in neede, shall at last be punished with penurie. Againe, he who in the humor of vainglorie, spendeth his owne goods on the wealthy, by sending them rich presents or by feasting them sumptuously, shall come to want in the end.

17 *Incline thine eare, and hearken to the wordes of the wise, and applie thine heart vnto my knowledge.*

18 *For it shall be pleasaunt, if thou keepe these sayings in thy belly, and if they be directed together in thy lippes.*

19 *To the end that thy confidence may be in the Lord, I haue shewed knowledge this day vnto thee.*

20 *Haue not I writte vnto thee most Princely sayings in counsels and in vnderstanding,*

21 *Making knowen vnto thee that which is certaine, and speeches of truth, that in thy speeches thou mayest returne the truth to those who send vnto thee?*

A graue exhortation, enforcing the preceptes going before and following after, is contained in this place of Scripture. It containeth certaine admonitions, and certaine reasons enforcing the same. The former admonition is *incline thine eare, &c.* apply with all diligence thine outward senses to the instructions of this booke. The latter is, *and apply thine heart vnto my knowledge.* Moreouer, bend the inward powers of thy soule to my doctrine. The former reason is, *For it will be pleasant, if thou keepe these sayings in thy belly, &c.* For if thou shalt remeber & talke of my lessons, they will be

vnto thee ſweeter then the hony or the hony comb. *To the end that thy confidence may be in the Lord, &c.* The ſecõd reaſon is ſet down in theſe wordes. The ſumme of it is, that the doctrine of this booke is to be embraced by euery one, ſith he ſhall receiue this double fruit thereby, that both he may be confirmed thereby in the true faith, and be enabled to render a reaſon of his beliefe and doings, to euery one who ſhall call him to account.

See a like ſentence. 1. Pet. 3. 15. Item Rom. 15. 14.

22 *Rob not the poore becauſe he is poore, neither tread downe the afflicted in the gate.*

23 *For the Lord pleadeth their cauſe, and will ſpoile their ſoule who ſpoile them.*

Rob not the poore becauſe he is poore, do wrong to no mã, but in no caſe to the poore man, leaſt of all in this reſpect, that he is not able to reſiſt thee or to reuenge thee. *Neither tread downe the afflicted in the gate*, aboue all thinges, abuſe not thy might euen in the ſeat of iuſtice, to ouerthrow the right of the afflicted. *For the Lord pleadeth their cauſe*, for God much mightier then thou, is the defendor of the needy & of the comfortleſſe. *And will ſpoile their ſoule who ſpoile them.* And will take away their life who put them to death.

See the roote hereof Exod. 22. 21. &c.

24 *Make no friendſhip with an angry man, neither go with a furious perſon.*

25 *Leſt thou learne his wayes, and receiue * deſtruction to thine owne ſoule.*

* *Or a ſnare.*

Make no friendſhip with an angry man, chuſe not him to be thy friend who is giuen to wrath, *neither goe with a furious perſon*, and auoyd the very preſence of a moodie man, *leſt thou learne his wayes*, leſt by his example thou be infected with his vices, *and receiue deſtruction to thine owne ſoule*, and leſt thou meete with a deadly blow at his handes. For indeede, furious people are wont in their moodineſſe, ſometimes to ſlay

their

their neareſt and deareſt friends.

26 *Be not of the number of them who* touch the hand, nor of them who promiſe to pay debtes.* * Or clap.

27 *If thou haſt not wherewith to make recompence, [why cauſeſt thou] that the [creditor] ſhould take thy bed from vnder thee?*

Be not a raſh ſuretie, for by this meanes, thou ſhalt caſt thy ſelfe into thy creditors daunger in ſuch ſort, as that he may by law diſtraine vpō all thy goods, the very bed whereon thou lyeſt not excepted. *Before.20. 16.*

28 *Thou ſhalt not remoue the auncient boundes, which thy forefathers haue ſet.*

This Prouerbe teacheth, that thoſe things are not raſhly or lightly to be chaunged which by law or by the cuſtome of the elders are receiued. *Thou ſhalt not remoue the auncient bounds.* Thou ſhalt not encroch vnlawfully on other mens poſſeſſions, nor deceitfully diſplace the marke of thine inheritance, which being remoued, the grounds or lands would be confoūded, from whence ſtrife yea ſlaughter vſeth oftentimes to ariſe. *which thy forefathers haue ſet.* Thoſe boundes I ſay thou art in no caſe to remoue farther vpon a couetous minde, the which thine aunceſtors haue fixed, as ſignes whereby right may be diſcerned frō wrong. *See the ground hereof. Deut.23. 10. Item.27.17.*

29 *Haſt thou ſeen a man diligent in his buſineſſe? he ſhall ſtand before kinges, he ſhall not ſtand before meane perſons.*

This ſentence commendeth diligence, or quickeneſſe in diſpatching matters. *Haſt thou ſeen a man diligent in his buſineſſe?* doeſt thou obſerue by thine experience, one, which applieth his wits and ſenſes, ſpeedely and painfully to diſpatch and performe matters, or who doth things with great nimbleneſſe and dexteritie? *he ſhall ſtand before kings.* He ſhall be receiued into

the seruice of Nobles and Princes who are wont to esteeme & to aduance those that are painfull. *He shall not stand before meane persons*. He shall not be suffred to liue obscurely, or haue some base office. Here it may be obiected, how is this saying true, sith many painfull people are vnprouided for, whilest idle seruing men, yea most wicked ruffians, are entertained in great mens houses? Truly these times are most corrupt, but *Salomon* herein onely obserueth, that oftentimes it cõmeth to passe, that such as are very laborious, are hired and aduaunced before other. Now, howsoeuer sometimes it is to be seene, that they who are most diligent are most neglected in this world, yet herein they are to comfort them selues, that hereafter they shall stand before the king of glory in heauen. For when the Lord shall come to call his seruants to account for the talentes which he hath credited them with all, he will say vnto him whom he findeth diligẽt, well good seruant, because thou hast been faithfull in a very little thing, take thou authoritie ouer ten Cities. The drift of this instruction is, by the account and honour which foloweth those who are laborious in their callings or affaires, to moue euery one to embrace and practise diligence, which commonly is a thing most acceptable to those who beare rule; as on the contrary side, sluggishnesse or slownesse in matters, is odious and grieuous vnto them. Wherefore, let euery one be diligent and faithfull both in temporall and spirituall workes, which doing, he shall be sure either to be aduaunced by men, or to be glorified by the Lord.

Luke. 19. 17.

THE XXIII. CHAPTER.

Temperence.

1 *When thou shalt sit to eate with a ruler, consider diligently that which is before thee:*

2 *Other-*

2 *Otherwise, thou shouldest put a knife into thy* * *throat, if thou wert of a greedy appetite.* * Or iawes.

3 *Desire not his daintie dishes, for it is deceiptfull meat.*

AT all times beware of surfetting, but especially when thou commest to a table richly furnished with store of dainties, else, by distempering and ouercharging thy stomach, thou mayst cast thy selfe into some dangerous disease. For indeede delicious fare is a baite, which will easily deceiue thee, if thou takest not great heed. *Luk.21.34.*

4 *Ouertoile not thy selfe that thou mayest become rich, cease from thine owne wisedome.* *Moyling and drudging after riches.*

5 *Wilt thou lift vp thine eyes to those things which are not [to be had]? for they make them selues wings, like the Ægle, which flieth vp toward heauen.* *So Ierome and the 70. turne hatagniph. Psal.127.2.*

Be not a drudge of the world, vexing thy body or tormenting thy mind to get riches to thy selfe, which God will not haue thee attaine, but other enioy. For, what madnesse were it for thee, without Gods blessing, to gape after and to droile and moile for wealth, which thou mayest perceiue to flye from thee as an Ægle, in such sort, that the more paines thou takest, the poorer thou art? *See a like sentẽce in the sonne of Syrach chap. 11.v.11. which may confirme this exposition.*

6 *Eate not his meate, who hath an euill eye, and desire not his daintie dishes:* *Niggardlinesse. See a like saying in the sonne of Syrach.14.10.*

7 *For, as though he thought it in his mind, he will say vnto thee, eate and drinke, but his heart is not with thee.* * *Thy speeches, not which thou vttereſt but heareſt the miser speake, as thy morsell, not which thou hast giuen him, but eaten at his table.*

8 *Thou shalt vomit out thy morsell which thou hast eaten, and shalt loose* * *thy pleasaunt speeches.*

Frequent not the table, borrow not the goods, vse not the helpe of any ſnudge, for he will ſpeake faire, but indeede he maketh more account of his meate, then of thee. This his hollow heart will ſo grieue thee when thou perceiueſt it, that thy meate which thou haſt eaten will do thee no good, & the friendly words which thou haſt heard him welcome thee with, ſhall but vexe thee exceedingly and vaniſh, without any comfort on thy part, as without truth on his.

See an example in Iacob, who found Labans promiſes which he made at the firſt, to vaniſh at the laſt, and his entertainmẽt to worke his diſcontentement. Mat 7.6. Before.3.7.

9 *Speake not in the eares of a foole, for he will deſpiſe the wiſedome of thy ſayings.*

Caſt not pearles before ſwine, or holy things vnto dogs. If thou talke of wiſedome before prophane people, they will but ſcorne thy wordes be they neuer ſo excellent, becauſe they vnderſtand them not, or becauſe they are contrary to their humors.

Encroching.

10 *Remoue not the auncient boundes, and enter not into the fieldes of the fatherleſſe,*

Before.22.28. Item.22.23. Exod.22. where ſee the roote hereof.

11 *For their reuenger is ſtrong, he himſelfe will plead their cauſe againſt thee.*

Encroch not vpon any mans poſſeſſions, but eſpecially take heede of wronging thoſe, who are without helpe or defence of man. For, albeit they are weake, yet God is the Lord God of hoſtes, albeit they finde no patrones in the world, yet he wil plead their cauſe.

Iames.1.21.

12 *Apply thine heart to correction, and thine eares to the word of knowledge.*

Profite by rebukes and chaſtiſementes receiuing them with meekeneſſe, and apply the outward parts of thy body to get knowledge and inſtruction.

Parents.

13 *Withdraw not chaſtiſement from the child, when thou ſhalt ſtrike him with the rod, he ſhall not dye.*

14 *Strike him with the rod, and thou ſhalt*

deliuer

deliuer his soule from the graue.*

* Or, from.

Correct thy children according to their deserts, for a rod will breake no bones, but saue them from destruction. *See for correctiō Pro.13.24.19. 18.22.15.29.17.*

15 *My sonne, if thine heart be wise, mine heart, * euen mine, shall reioyce,*

* Or, I also.

16 *And my reines shall leape for ioy, whilest thy lips speake vpright things.*

17 *Let not thine heart enuie sinners, but [let it remaine] in the feare of God all the day long:*

Enuying of the wicked.

18 *For surely there is a reward, and thine hope shall not be cut off.* *Iob.3.3.1.Thess. 3.8.*

O mā whosoeuer, if thou be sanctified in thy thoghts and affections, my soule will be glad, but if also thou canst bridle thy toung, I shall yet more reioyce. Be not so moued by the prosperitie of the vngodly, as either to fret thereat or to follow their manners, but rather continue in wel-doing. For first, the vngodly shall be plagued in the end. Secondly, thou shalt haue a crowne of glorie. *See euen an exposition hereof Psal.37.ttē73.*

19 *Hearken (ô my sonne) and be wise, and direct thine heart in this way.*

20 *Be not of the number of those who are bibbers of wine, or of those who glut thē selues with flesh:*

Banquetting or feasting.

21 *For the drinker and feaster shal become poore, and the sleeper shall be clothed with rags.*

Giue not thy selfe to intemperancie, and auoyd the companie and custome of drunkards and gluttons or banqueters. For excesse in eating and drinking (as also in sleeping) bringeth extreme pouertie. *See an exposition herof Rom.13.13 Ephes.5.18. 1.Pet.4.3.*

22 *Hearken to thy father who hath begotten thee, neither despise thy mother, when she shall be old.*

I thus place the distinction following Ierome, and the oppositiõ of the partes of this sentence. Holynesse and prophanesse.

23 *Buy truth, and sell not wisedome and instruction and vnderstanding.*

24 *The father of a righteous sonne doth greatly reioyce, he who begetteth a wise child, is glad in regard of him.*

25 *Let thy father and thy mother reioyce, and let her who hath borne thee, skip for ioy.*

O man who art of thy selfe ignorant, lend an eare to the Lords deputies and the instruments of thy life or welfare, especially then, when, like as thou art verie young, so they are verie old. Following then their counsell like a wise marchant or purchaser, with parting from thy commodities and pleasures, and by vsing all meanes of attaining to Gods kingdome, get vnto thy selfe true knowledge, true righteousnesse, and true discretion, which done, neuer in any case sell the grace of God, as *Esau* did his birthright for a messe of portage, or as vnthrifts do their lands & possessions, but continue rooted and grounded in the true knowledge & faith of Christ. Thus, if thou shalt among other vices, shunne prophanesse, and on the contrarie side embrace holinesse, thou shalt be a cõfort to thy naturall and spirituall parents.

See for the exposition herof. Mat. 13.24. Reuel. 3.22. Esay. 55. 1. Iohn 17.17. Heb. 12.16.

26 *My sonne, giue me thine heart, and let thine eyes diligently obserue my wayes:*

Adulterie.

27 *For a whore is a deep ditch, and a strãge woman a narrow pit.*

28 *Moreouer, she lyeth in waite as a robber, and multiplieth transgressors among men.*

O man, beware moreouer of that foule sinne of adulterie

dulterie and of the entiſements of the harlot. *My ſonne*, ô thou who art bound vnto me by a ſtrong bond of obedience, *giue me*, renouncing thy ſelfe, frankly beſtow on me the Lord, (who will be reuerenced and loued both in my deputies and my ſelfe) *thine heart*, thine affection and ſoule, as a ſpouſe or wedded wife, delighting in me alone and not in any ſtranger, *and let thine eyes diligently obſerue my wayes*, make alſo a couenant with thine eyes, not to looke on a woman to luſt after her, obſeruing my commandement, not to commit adulterie. *For a whore is a deepe ditch, and a ſtrange woman a narrow pit.* For as a deep ditch is a dangerous place, whereinto a man may eaſily fall, but he can hardly come out from thence; & as a narrow pit is a verie troubleſome hole, wherein a man can not ſtirre him ſelfe or be at eaſe, ſo a naughtie woman bringeth diſtreſſe and trouble to her companions. *Moreouer, ſhe lyeth in wayte as a robber*, furthermore, euen as a thiefe lurketh in a den or buſh to get a pray, ſo the wanton woman lyeth in wayte, and vſeth bayts to ſteale the hearts of men, *and multiplieth tranſgreſſors among men*, yea, ſhe preuaileth with manie, thus increaſing the number of notorious offenders in the world. Giue not thine heart then to her but to the Lord, being as it were enamored with that wiſdome, which is holy, pure, and peaceable.

See a like phraſe and an example. 2. Cor. 8. 5.

See an example in Dauid. Pſal. 73. 25.

29 *To who is wo? to whom alas? to whom is ſtrife? to whom is babling? to whom are wounds *without cauſe? to whom is the redneſſe of the eyes?*

* *Or, without reuenge.*

The queſtion here is asked, who that perſon is, vnto whom ſo many euils befall, as that he is a complainer, a groner, a quareller, a footſtoole for euery one to beate, and a monſter in face, hauing red eyes, and a countenance of the ſame colour.

That is, ſuch frō which the drunkard cannot defend him ſelfe, by reaſon that he is not his own man.

30 *Euen to them who tarrie long at the*

wine, to them that go and seeke out mixt wine.

The answere vnto the demaunde set downe in the verse going before, is herein contained. The summe of it is, that he is the miserable man before spoken of, who spendeth much time in drinking, or who seeketh out the places where the best liquor is. For, in those hot countryes mixt wine was most acceptable and desired, which therefore here is named, to note out most pleasant drinke.

31 *Looke not thou vpon the wine when it appeareth red, [or] when it sheweth his colour in the cup [or] stirreth very kindly.*

An admonition is now giuen to euery one, to auoyd the occasions of drunkennesse. But thou (ô my sonne) if thou tenderest thine owne welfare, auoyde the prouocations vnto drunkennesse, neither be so moued by the pleasant colour or liuely spurting of wine, as to take too much of it.

32 *In the end it will bite as a Serpent, and sting like an* Asp.*

* *Or Hemorroug which causeth a man to bleed to death.*

The harme which at the last strong drinke bringeth to a man, is here generally and summarily set downe, like as then, a Serpent greatly hurteth a man with the biting of his mouth, and as the asp killeth a man with the sting of his taile, so the wine which thou powrest in excessiuely, will trouble thy brayne, torment thy belly, and cast thee into deadly diseases.

33 *Thine eyes shall behold strange women, and thine heart shall speake peruerse things.*

One particular inconuenience of drunkennesse is now shewed. Strong drinke immoderatly swilled in, will make thee haue eyes full of adulterie, and an heart ful of lewdnesse.

34 *And thou shalt be like him, that lyeth in the*

he midst of the sea, and like him, who lyeth on the top of a mast.

Another speciall inconuenience of drunkennesse is declared in this sentence. Wine or strong drinke will make thee stagger as thou goest, and cause thee to thinke that all things swimme.

35 *Some haue striken me, [shalt thou say] yet haue I not bene sicke: some haue beaten me, yet I haue not felt it, when I shall awake, I will go on, I will seeke after this, yet more and more.*

Two other particular harmes besides those which already haue bene named, are herein specified. To cõclude (ô my sonne) strong drinke or wine, will both make thee senseless, so that thou shalt not feele the blowes which are giuẽ thee when thou art tipsie, and (which is worse) it will make thee so sensuall, as that like a dogge returning to his vomite, thou shalt from time to time thirst and seeke after the pots which wil be thy bane.

THE XXIIII. CHAPTER.

1 *Enuie not the wicked, neither desire to be with them,* *See the 17. vers. of the former Chapter.*

2 *For their heart imagineth destruction, and their lippes speake mischief.*

SEeing the vngodly do most wicked actes & speake most mischieuous wordes, neither earnestly desire their prosperous estate, neither couet to be in their companie.

3 *Through wisedome an house is builded, and by vnderstanding it is established,*

4 *And by knowledge the inward rowmes*

[thereof] are filled with all pretious and pleasant substance.

Great vse there is of wisedome euery way. First, hereby an house is erected. Secondly, made strong & polished. Last of all, filled with all store of necessaries and delites.

* *Or with strength. Ecclesiastes. 9. 13. 14.*

5 *[Let] a wise man be with * the forces of strength, and the man of vnderstanding who fortifieth might:*

* *Or for thy self.*

6 *For by pollicie thou shalt make warre * vnto thine owne good, and by the multitude of counsellers obtaine safetie.*

The vse of wisedome in the field is also great. *Let a wise man be with the forces of strength, &c.* Let a prudent person lead and rule the armie, and such a one who by his skil can adde strength to the mightie souldiers. For, thou shalt winne the field, not by strength but by pollicie, and thou shalt be protected from daunger, not by the might or multitude of armed men, but by the aduise and counsell of many wise men.

Before. 21. 22.

7 *Wisdome is too high to a foole, he cannot open his mouth in the gate.*

There is moreouer great vse of wisedome in the iudgement hall. *wisdome is too high to a foole.* The simple or foolish man is so pressed downe with earthly cares and pleasures, that he cannot attaine to vnderstanding or wisedome, which hideth her selfe from scorners. Hence it is, that *he cannot open his mouth in the gate.* By reason that he wanteth a gift or faculrie, he is not able to speake in publicke assemblies, nor called to deale in matters in the seate of iudgement, which was in old time placed in the gates.

8 *Him that studieth to do euill, [people] will call a most mischeuous man.*

Such

Such a one as euen vpon his bed deuiseth sundry wayes of bringing iniquitie to passe, shall be counted and called both by priuate persons and Magistrates, a most abhominable and notorious offender.

9 *The wicked deede of a* foole is* a sinne, but [the euill fact of a scorner] is an abhomination to euery man.*

* *Or of follie or frayltie.*
* *Or as a sinne to be condẽned.*

There are degrees and differences of sinnes. The wicked act which through frailtie or errour is committed by a simple or ignorant man, is to be punished and blamed, seeing ignorance or frayltie excuseth not in the whole but in part. As for the sin or crime, which is done by one who offendeth of knowledge & of pride and furie, in as much as it is committed with an high hand, as it is most seuerely to be reuenged, so euery man cannot but most abhorre it.

10 *Art thou faynt in the day of aduersitie? is thy strength* small?*

* *Or streight. I read this sentence interrogatiuely with Drusius, the wordes well bearing or requiring an interrogation.*

11 *Deliuer them that are drawen to death: for shouldest thou withdraw thy selfe from thẽ, who go downe to the slaughter?*

12 *If thou say, behold we knew not of it: shal not he who pondereth the hearts, vnderstand it? and doth not he know it who preserueth thy soule? doth not he also recompence euery man according to his workes?*

Euery one is here exhorted according to his place and power to helpe the afflicted. *Art thou faynt, &c.* What, doest thou in the day of trouble carrie thy self fayntly, through want of courage not succouring those who are oppressed? *Deliuer them, &c.* Be not thus faint hearted, but rather by all lawfull meanes and by thy power if thou art a Magistrate, rescue those who

See an example in the states of Iudea. 1. Sam. 14. 46. and in Hester. Hest. 8. 4.

are vniuſtly moleſted or condemned. *If thou ſay, &c.* Now, if thou ſeekeſt excuſes or pleadeſt ignorance, as that thou knoweſt not, whether they be in trouble or no, or whether their cauſe be good or bad, or how to helpe them: ſhall not the ſearcher of the hearts perceiue whether thou diſſembleſt or no, or ſhall not he who preſerueth thee in ſaferie and proſperitie (to the end that thou mayeſt ſuccour ſuch as are in miſerie) conſider thy dealing with thy poore brethren, and him ſelfe deale with thee according to thy deſert?

Pſal.19.11.

13 *My ſonne, eate honie, for it is good, and the honie comb, which will be ſweet to the roofe of thy mouth,*

14 *So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou find it: and there will be a reward, and thy hope ſhall not be cut off.*

Let the word and grace of God (ô man) be ſweet and comfortable to thee as the hony and the honie comb, which if thou obtaine, it will go well with thee.

15 *Lay no wayt (ô wicked man) at the houſe of the righteous, and ſpoyle not his reſting place,*

16 *For a iuſt mã falleth ſeuẽ times and riſeth againe, but the wicked* periſh in euill.*

* *Or fall, or are ouerthrowen. See Iob.5.27. Pſal.37.24. Pſal.34.19. See an example. 1.Sam.19.11. 12.verſ.*

Neither ſeeke by craft to intrap or apprehend the innocẽt or godly perſon, neither by violence oppreſſe or moleſt him. For, although the troubles of the righteous man are many, yet God in time deliuereth him out of them all. On the contrary ſide, the vngodly ſo fall into aduerſitie, as therein they are forſaken and ouerthrowen.

17 *Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he ſtũbleth,*

18 *Leſt*

18 *Leſt in the eyes of the Lord beholding it, it ſeeme euill, and he turne his wrath from him vpon thee.*

Triumph not ouer thine aduerſarie, whē he is afflicted, yea, be farre off from conceiuing any vncharitable ioy proceeding from ſecret hatred in this reſpect, leſt the Lord ceaſing to puniſh him, turne him ſelfe to plague thee, which thing will be ſmally to thy comfort.

19 *Fret not at the wicked, neither be enuious at thoſe who are euill.*

20 *For there ſhall be no end to the euil man, the candle of the wicked ſhall be put out.*

See before. 23. 17. Alſo in this chap. 1. verſ. Pſal. 37. 33. Before 13. 9.

Grudge not at the tyrannie or proſperitie of the vngodly perſon, who ſhall not bring his intended miſchiefe to an end, and whoſe great glorie ſhall be turned into extreme miſerie.

21 *My ſonne, feare God and the king, and meddle not with thoſe who go about alterations,*

22 *For their deſtruction ſhall ſuddenly ariſe, and who knoweth the ruine of them both?*

Shonim. *Such as varie or change lawes, diuine, or humane, as Antiochus did. Daniell. 7. 74. in which place this very word is alſo ſet downe.*

Warning is here giuen to euerie one, to be ſubiect vnto higher powers. *My ſonne*, ô man whoſoeuer, *feare*, reuerence in heart and obey in deede, *God*, the eternall, chiefly, alwayes, and then onely, when men can not be pleaſed but that he muſt needs be diſpleaſed. And, moreouer, for the Lord and in the Lord honor and obey, *the king*, the chiefe ruler as the head next vnder the Lord, together with his vnder officers. *And meddle not with thoſe who go about alterations*, but in anie caſe, allow not off, be not in companie with, nor follow after, ſuch as ſwarue, ſquare, or varie, from the holy lawes of God concerning religion, or the wholeſome lawes of Princes touching pollicie, or as ſeeke

See examples in Corah and his companie, in Nadab and Abihu, in Theudas and Iudas. Act. 5.

to abrogate or change either of thé, to the end they may ſtirre vp ſedition, or eſtabliſh their own fancies. Againſt this diuine charge or precept two ſortes of people offend, who yet will ſeeme to be great obſeruers thereof. The firſt are they, who giue vnto *Cæſar* that which is *Cæſars*, but giue not vnto God that which is Gods. For though they pay tribute to Princes, or obſerue diligétly their poſitiue lawes, yet they breake the lawes of God, teaching falſe doctrines and corrupting his worſhip. The ſecond are they, who as concerning the exercíſes of religion, or ſanctificatió of the Saboth, giue vnto God that which is Gods, but withall giue not vnto *Cæſar* that which is *Cæſars*. For either they refuſe to pay duties to the Prince, or they take vp armes againſt him, or they will not be ſubiect to his good lawes, but rather ſeeke to chãge or aboliſh thé. The rule here giué is, that not only the Lord but the magiſtrate, neither the magiſtrate alone but the Lord alſo muſt be obeyed. But a queſtion here may be demanded, what if the magiſtrate command things contrarie to Gods lawes? The anſwer hereunto is, that then the rule of the Apoſtles is to be put in practiſe, who teach, that it is better to obey God then man, albeit in theſe caſes alſo, euerie one is ſo to obey God, as that ſtill he be ſubiect to the higher powers, as concerning the honouring of the magiſtrates perſon, the reuerencing of his office, the enduring of his ſword, the not reſiſting of his authority, which can not be done with a good conſcience, for which cauſe the Apoſtle *Paule* affirmeth, that it is meet to be ſubiect, not onely for feare but for conſciéce ſake. *For their deſtruction ſhall ſuddenly ariſe.* Great cauſe there is, not to meddle with rebels, ſeeing in a moment they ſhall be moſt grieuouſly plagued. *And who knoweth the ruine of them both?* Moreouer, ſeeing at vnawares the authors of ſects and ſeditions together with their followers, ſhall vtterly be deſtroyed, great cauſe

See like ſayings Mat.22.21. Luc. 21.18. Rom.13.1 1.Pet.2.13.

cauſe there is to feare God & the king, without medling with thoſe who ſeeke alterations.

23 *Alſo theſe things pertaine to the wiſe: to haue reſpect of perſons in iudgement is not good.*

Theſe precepts enſuing, deſcribe alſo thoſe duties which concerne the prudent, and which whoſoeuer put into practiſe, ſhall in ſo doing deale wiſely. Amõg theſe, this is the firſt, that in giuing of ſentence to regard any outward thing, is a verie euill and hurtfull thing.

See before. 18. chap. 5. verſ. And the roote hereof Deut. 1. 17.

24 *Him, who ſaith to the wicked man, thou art righteous, the people will curſe, the nations will abhorre.*

25 *But to them who rebuke [him] ſhall be pleaſantneſſe, and euch good mans bleſſing ſhall fall vpon them.*

All well diſpoſed people will crie out on & deteſt, ſuch corrupt iudges as iuſtifie the vngodly perſon, ſo on the contrary ſide, well affected people will wiſh a bleſſing on that magiſtrates heart, who reproueth or correcteth the euill doer, yea the Lord him ſelfe will poure his bleſſing on him.

See an example in Iob. Iob. 29. 11. 12. 13.

26 *[Men] will kiſſe the lips of him, who anſwereth vpright words.*

All good people will not onely loue but reuerence and honour him, who giueth an vpright ſentence in iudgement or ſpeaketh wiſely.

See this phraſe in this ſenſe. Pſal. 2. 12. Gen. 41. 40.

27 *Prepare thy worke without, and make readie thy thinges in the field, and after, build thine houſe.*

Proceed orderly in all thine affaires, looking to things of greateſt neceſſitie in the former place, and to things of leſſe importance, in the latter. For example, as concerning houſhold affairs, firſt labour about

See an example in the 31. of this booke.

and looke vnto, thy corne, thy vineyards, and thy cattel abroad, all which are meanes of maintaining life, and then raise vp thy roofe, and trim thy dwelling. Against this golden rule three sorts of people offend. For example, first, they who preferre pleasure before profit, secondly, they, who preferre earthly things before heauenly, last of all, they, who preferre spirituall things of lesse necessitie or experience for them to deale in, before those spirituall matters which are more weightie and more necessarie. Of this number are they, who occupie themselues in priuate exercises of religion, when they should bee present at the publicke assemblies of the Church, as also they, who meddle with cõtrouersies of the church, before they are grounded in the principles of the word. Of the second sort are they, who more labor after the goods of this world, then the kingdome of God. Of the first kind they are, who make great feasts or bestow much on their pastimes or recreations, before they haue a good stocke or good commings in. These courses are all of them preposterous, not according to the word, which in all matters willeth vs orderly to proceede, but according to flesh and blood.

28 *Be not a witnesse rashly against thy neighbour, nor deceiue [him] with thy lips.*

Neither without iust cause or lawfull calling, testifie against thy neighbour in publicke place, neither by flattering speeches beguile him, pretending that friendship toward him, which thou doest not beare him in thine heart.

29 *Say not I will do to him as he hath done to me, I will recompence this man according to his worke.*

Boast not, that thou wilt follow thine aduersarie in his euill course, rather remit all reuenge, consider-

ring,

ring, not what he hath deſerued, but what the law of God requireth at thine hands.

30 *I paſſed by the field of the ſlouthfull man, and by the vineyard of the man deſtitute of vnderſtanding,*

31 *And lo, it was all growne ouer with thiſtles, [and] nettles had couered the face therof, and the ſtone vvall thereof vvas broken downe.*

32 *Then I beheld, and conſidered it in my mind, I looked vpon it and receiued inſtruction.*

33 *By a fevv ſleepes, a fevv ſlumbers, a little folding of the hands in lying dovvne,* *See the 6. of this booke 8. 9. &c.*

34 *Both thy pouertie commeth on thee as a ſpeedie trauellour, and thy needines as an armed man.*

Firſt, here, *Salomon* ſetteth downe the condition or eſtate of the goods of the negligent or improuident perſon. *I paſſed. &c.* I haue by experience obſerued, that the ſluggard letteth all things runne to decaie, in his field, bodie, ſoule and charge. Secondly, he ſheweth by himſelfe, what vſe we are to make by the view of ſuch examples. *Then I beheld, &c.* I reioyced not in this mans fall, but by his wo learned to be wiſe, and to walke the more diſcreetly in my calling. But though we haue ſeene many whoſe ſtate hath decaied, whoſe houſes ſhut vp, whoſe credite empaired by careleſnes, yet not one of vs among an hundreth can ſay, that we haue receiued inſtruction hereby. Thirdly, he toucheth the ſubtiltie of this ſin. *By a few ſleepes, &c.* By multiplying thy naps & deferring of the time. Laſt of all, he declareth the miſerie of the ſlouthfull perſon. *Both thy pouertie &c.* Sodaine miſerie commeth on thee, & ſtrong to ouerthrow and confound thee.

THE XXV. CHAPTER.

1 *Also these are the Prouerbes of Salomon, vvhich the men of Hezechia King of Iudah, gathered together.*

THese Parables ensuing, were by the seruants of *Hezechia* copied out of sundry writings, and peraduenture out of the publike Monuments or Chronicles, wherein the sayings and actes of *Salomon* were set downe.

See the roote hereof. Deut. 13. 14.

2 *The glorie of God is to conceale a thing secret, but the kings honour is to search out a thing.*

See an example. Iob. 29. 16.

Because the Lord hath no equall or superiour, to whom hee standeth bound to render a reason, it is a point of honour vnto him, to haue some waies so insearchable, as that no creature can know the same, which to do, both men and Angels are not onely vnable but vnworthie. The case standeth otherwise with earthly princes, who as they are commanded by the Lord to inquire into matters, so then they are commended by men, when they boult out the truth in hard cases.

3 *The heauens in height, and the earth in deepenesse, and the Kinges heart, * can no man search.*

* Or is vnsearchable.

Infinit should the care and wisedome of a king be, who should be able to reach vnto most high points of knowledge, and to pierce into most profounde secrets.

See an example in thy our Salomon. 1. King. 4.

4 *Take avvay the drosse from the siluer, and there vvill proceed a vessell for the finer.*

5 *Take avvay the vvicked from the king, and his throne shall bee established in righteousnesse.*

Princes

Princes are to punish offenders. For as the Goldsmiths separating with fire the refuse mettall from the pure, causeth a fine cup to arise: so a wise ruler, by cutting off euil doers, causeth his land to flourish and establisheth his scepter. *See the same comparison. Mal. 3. 3.*

6 *Take not honour vnto thy selfe before a king, and stand not in the place of great personages.* *Vsurping of honour, or intruding of a mans selfe into high places.*

7 *For it is better that it be said vnto thee come vp hither, then that thou be thrust downe before a worthier person, which thing thine eyes do see.*

Neither ambitiously seeke nor boldly intrude thy selfe into those high places whereunto thou art not called: for he who exalteth him selfe shall be brought low: which thing is testified by dayly experience to be most true. *See the same parable. Luc. 14. The same reason. Luc. 18.*

8 *Go not foorth hastily to sue any, consider what thou wilt do at the last, whē as thy neighbour shall haue put thee vnto shame.* *Going to law.*

Runne not out of thine house vpon euery trifling occasion, to brabble or to law with him who is thine aduersarie, lest if thou receiue the foyle, the iudge deliuer thee to the iaylor, & thou be cast into prison. *Deut. 19. 16. Mat. 5. 25.*

9 *Debate thy matter with thy neighbour, but reueale not anothers secret,*

10 *Lest he who heareth blame thee, and thine infamie do not cease.*

If at any time thou must needes haue any dealing in law, plead thy case without defacing thine aduersarie or blasing his secret offences, lest the vmpire or iudge blame thee as a cruell pursuer, and so thou be spotted with perpetuall infamie. *Blabbing.*

Eloquence.

11 *As golden apples with pictures of siluer, so is a word spoken fitly.*

Gold of it selfe and by it selfe, is pretious and excellent, but when both it is brought into some pretie forme, as for example into the fashion of an apple, peare, or cherrie, and wrought about or embroidered with faire and curious picture-workes and fruteryes, as with siluer leaues, branches, and trees, then it is much more comely and glorious. In like manner, a sage or pithie sentence, is in it selfe acceptable and commendable, but when it is vttered with a grace and in time and place, it becommeth exceedingly pleasant and gracious.

Ephe. 4. 29.

Teachers and hearers.

12 *As a golden earing and a iewell of fine gold, so is a wise reproouer, to an obedient eare.*

Like as a pretious iewell & a golden earing ioyned together, are a mutuall bewtifying the one to the other, and most fitly do agree, so a mouth which vttereth pretious reproofes and admonitiõs, and an eare which listeneth to them with attention and humilitie, are not onely sutable and well met, but a mutuall honour each of them to the other.

See an example in Dauid and Abigail, 1. Sam. 25. And a like saying. Psal. 141

Messengers.

13 *As the colde of the snow, in the time of haruest, so is a faithfull messenger vnto those vvho send him, for he restoreth his maisters soule.*

That auncient people in the hot countryes vsed to coole their drinke in sommer, with snow water which to what end they reserued, many stories testifie.

Euen as snowe water which is most colde put into drinke to coole the same, is very pleasaunt in the hot countryes, and refresheth those who labour hotly in the haruest: so a speedie and trustie messenger, by his good newes, greatly reuiueth the heauie and longing mind, of those who sent him about their businesse.

14 *As cloudes and vvind vvithout raine, so*

is

is the man vvho boasteth of a false gift.

Like as cloudes & wind without rain, not only are barren & without water, but making shew of showers which they haue not nor poure down, deceiue oftentimes the husband mans expectation and grieue his heart: so vayne promisers of liberalitie, & hypocrites, are not onely without grace and good workes, but by their false promises and shewes of bountie and holinesse, delude and offende those who hoped for some goods or goodnesse from them. *Se the same comparison in the Epistle of Iude.*

15 *By long suffering a Captaine is allured, and a soft toung breaketh the bones.* *Long suffering.*

By patient silence, euen those who carrie a most stout minde as for example warlike Captaines, are easily pacified and quickly ouercome. Moreouer, albeit lightly soft things breake not hard, yet gentle speech doth so deepely pearce and hath such force, that it not only suppleth the vaynes of the stubburne heart, but mollifieth as it were the very bones. *See examples in Gedeon Iud. 8.2. and in Abigail. 1. Sam. 25.*

16 *When thou findest hony, eate that vvhich is sufficient for thee, lest being filled therewith, thou vomite it vp.*

17 *Withdraw thy foote from the house of thy neighbour, lest being filled vvith thee, he hate thee.* *Friendes. Moderation.*

Whē thou hast fou̇nd a table or house like in sweetnesse vnto hony, haunt it not without all modestie, lest thy friend be wearie of such a dayly gueſt, but rarely and sparingly resort thereunto, that so thou mayest alway be welcome and acceptable.

18 *As an hammer and a sword and a sharpe arrovv, so is that man vvho vvitnesseth a false testimonie against his neighbour.* *See the same cōparison Psal. 120.3.4. Also 55.22. Before. 12 18.*

As the hammer which breaketh hard thinges in

peeces, and the ſword which cutteth faſt things in ſunder, and the arrow which pearceth into things moſt ſecret, are weapons of deſtruction: ſo a falſe witneſſe many wayes worketh deadly hurt to his neighbour.

See an example. 1. King. 21. 13.

19 *As a broken tooth or a foote out of ioint, ſo is truſt in one that is vnfaithfull in the day of trouble.*

Such is alſo the hope of a ſinner in the day of his viſitation, as is further ſhewed. Iob. 8. 14. See examples in Iob forſaken by his friends, in Dauid reiected by Naball, & in Mephiboſheth deceiued by Tſibah.

As a broken tooth faileth and paineth him who goeth about to chew his meate, and as a foote out of ioynt diſappointeth & tormenteth him, who ſetteth it on the ground to go: ſo the hope which hath bene repoſed in a friend who ſtarteth aſide in aduerſitie, doth fall away and turne into indignation.

20 *He vvhich putteth on a garment in the cold ſeaſon, is as vineger on niter, or as he vvhich ſingeth ſongs to a ſad heart.*

Niter, is neither ſaltpeter, nor ſalt, nor chalk, but a kinde of earth hardened by the ſunne, white in colour, bitter in taſt. See Beſlonius de Nitro.

The liberal perſon who clotheth him that is naked in extreme cold weather, as when it is froſt or ſnow, cauſeth his numneſſe to relent and depart out of his body, and ſofteneth the ſtiffeneſſe of his ioynts, as vineger diſſolueth & looſeth the dry niter (which ſometimes is ſo by heate compacted together as it hath the hardneſſe of a ſtone), and moreouer, cheareth vp his ſpirites, like as a ſweet ſinger by his deliteſome dittie and pleaſant voyce, driuing away ſorrow from a penſiue minde, raiſeth it vp vnto ioy and comfort.

That liberalitie in due ſeaſon reuiueth the bodie & ſoule appeareth in the 31. Iob. 19. 20. verſ. That vineger diſſolueth niter Ariſtotle teacheth. 4. Meteor. 6. That Muſicke eaſeth a troubled mind is manifeſt. 1. Sam. 16. 24. 2. Kings. 3. 15. Dan. 6. 19.

21 *If thine enemy hunger, feede him vvith bread, and if he thirſt giue him vvater to drinke,*

22 *For [ſo] thou ſhalt heap as it vvere burning coales vpon his head, and God vvill recompence thee.*

Doing of good to our enemies.

Be

Be farre off from ſuffering thine enemy to periſh, rather nouriſh him, yea miniſter not one alone but many benefits vnto him, according to his neceſſitie. Thus doing, thou ſhalt ouercome euil with good, yea thou ſhalt inflame him to loue thee by thy benefites, which will ſeeme ſo many burning coales vnto him. But, put the caſe he remaineth obſtinate or be not able to requite thee, yet God who commaundeth thee to loue thine enemy, will repay thy good deedes and coſt vnto thee.

See the roote hereof Exod. 23. 4. 5.

See examples hereof in Saul 1. Sam. 24. 17. and in Elizeus. 2. Kings. 6. 22. 23. Rom. 12. 20.

23 *As the Northweſt vvinde ingendreth rain, ſo doth the *vvhiſpering tongue, a *lowring looke.*

**Or ſecret. *Or ſad.*

As the winde in *Iudea* comming from the Northweſt, cauſeth not a drought but raine; by reaſon of the ſituation of the great ſea, which is Northward: ſo the ſlie or backbiting tongue, cauſeth ſadnes in their countenance and frowning in their lookes, who are therewithall bitten.

24 *Better it is to dwell in a corner of the houſe top, then with a contentious woman in a wyde houſe.*

This ſentence hath before bene expounded in the 21. chap. 9. verſe.

25 *As cold vvaters to a vveary ſoule, ſo is a good hearing out of a farre country.*

See an example in Iacob. Gen. 47. And in Peters tydings. Acts 12.

As coole waters quench the thirſt and reſtore the ſtrength of the feeble and weary trauellour: in like ſort, good newes much longed & looked for, aſſwage the griefe and cheare vp the ſpirites, of him who heareth them out of a farre country.

26 *As a vvell troubled vvith the heel, or a ſpring vvhich is corrupted, ſo is a righteous man caſt downe before the vvicked man.*

See examples in Habachucke. Hab. 1. in Ieremie. Ier. 12. and in Dauid. Psal. 73.

Like as when the mud is ſtirred vp in a fountaine, or any filthie thing is caſt into a ſpring, the cleare water therof looſeth his grace and vſe by this means, and this is taken in ill part: euen ſo, to ſee the righteous moleſted or defaced by the vngodly, is not onely a vile indignitie, but ſuch a ſpectacle, as cannot but mooue great indignation.

27 *It is not good [for men] to eate too much hony: ſo, the ſeeking of their owne glorie, is not glorie.*

See an example in Dauid ſmarting for numbering of his people.

As hony immoderately taken, breedeth diſeaſes and doth much hurt: ſo, greedie hunting after praiſe or honor (things in ſweetnes like to hony) is no commendation but a ſhame and an hurtfull thing.

28 *As a citie broken downe, without a wall, ſo is euery one who hath no power ouer his ſpirite.*

As a towne vndefenced is not able to reſiſt any aſſault, but lieth open to enemies and to ſpoile: ſo hee who cannot bridle his vaine glorie, wrath, luſt, or ſuch other affections, falleth into great ſinnes and incurreth many troubles.

THE XXVI. CHAPTER.

*Or for.

1 *As the ſnow in the Sommer, and the raine in the harueſt [are not meet]: ſo honour is vnſeemly for a foole.*

FOoles or ignorant and wicked perſons, are by no meanes to bee aduanced vnto the bearing of any office, or vnto dignitie. For, euen as ſnow in Sommer and raine in harueſt are vnſeaſonable and hurtfull, which in theſe times would hinder the groweth of

the

the hearbes and the inning of the corne: ſo, to preferr the vnfit to places of rule, or charge, or account, which they become not but abuſe, to the hindring of vertue & marring of the Lords haruеſt, is an vnſeemly and hurtfull thing.

2 *As a* * *ſparrovv* [*vſeth*] *to vvander, and a ſwallovv to flue, ſo the curſe vvhich is cauſeleſſe, ſhall not come.* *Or byrd.

The curſes of the wicked are not to bee feared or regarded, neither can do any harme. For, euen as the birdes which continually roue vp and downe in the ayre, ſet no foote but paſſe from place to place: ſo, diuelliſh bannings or execrations vttred without deſert, and peeuiſh cenſures whereof rage onely is the roote, ſhall vaniſh and neuer ſeaze vpon the innocēt perſon.

3 *Vnto the horſe* [*belongeth*] *a vvhippe, to the aſſe a bridle, and a rodde to the fooles backe.*

The vngodly are to be puniſhed with ſharpe correction. Euen as the horſe in the cart or chariot, is to be remembred and driuen on with the whip, and as the aſſe in the high way, is to be guided with the bridle, without which hee wil continually, (by reaſon of his ſimplicitie,) go aſtray: ſo, cenſures, fines, priſōs, and torments, are needfull for offenders, who without ſuch byts and ſcourges as it were, will neither abſtaine from vices, nor do their dutie.

4 *Anſwer not a foole according to his follie, leſt thou alſo become like vnto him.*

5 *Anſwere a foole* * *vnto his follie, leſt he be vviſe in his owne eyes.* *Or according to.

Wicked men are as well to be reproued by words, as corrected by ſtripes. *Anſwere not a foole according to*

his follie, in replying to a wicked man, folow not his vanitie or rage, speaking rashly as hee doth, or giuing taunt for taunt, *least thou also become like vnto him*, to the ende, thou bee not transformed into his image as it were, or be counted a foole as well as he. *Answere a foole vnto his follie*, neuertheless, sometimes passe not ouer with silence, but confute the error, and reproue the misdemeanour of the vngodlie person, with all wisedome and grauitie, *least hee be wise in his owne eyes*, that he be not too proud, but perceiuing his dotage or sinne, be humbled or confounded.

6 *As one vvho cutteth [his] feete, [or] vvho drinketh some hurtfull thing, so is he vvho sendeth a message by a foole.*

It is a daungerous thing to send vnfit messengers on arrants, for as he who stumbling, or chopping any thing, breaketh or cutteth his feete, feeleth great paine, or as hee who supeth in poyson in steede of drinke, is in great daunger of death and much troubled: so, he who sendeth a message by one that cannot carry it well or do it aright, hauing his affaires either not done or ill done, receiueth much vexation for his follie,

7 *As the legges of the lame man are lifted vp, so is a parable in a fooles mouth.*

A good speech in an euill or fooliſh mans mouth is vnseemly, for, euen as the lame mans legs are lifted vp vnequally and vncomelily: so, a wittie saying or a good instruction, beseemeth not him who is lame in discretion or crooked and offensiue in life, but silence rather is to be enioyned such a one. *Psal. 50. 16 17.*

8 *As he vvho putteth a stone into a* sling, *so doth he, vvho giueth honour to a foole.* *Or Stockbow.

Vnfit men are not to be promoted vnto rule. For, as he who putteth a stone or pellet into a Stock-bow

or

or gunne, doth he knoweth not what hurt, so he who preferreth the vngodly or vnfit vnto any dignitie and office, by putting a sword into a mad mans hand as it were, is an occasion of much harme. For, let the wicked haue power ioyned to their will, and they will trouble and stone those who are vnder them.

9 *As a thorne * in the hand of a drunkard, so is a parable in the mouth of fooles.*

*Or comming into the hand.

The vngodly man will not onely abuse his place or hand, but his speech or that grace, wherewith hee is indued. For, euen as a drunkard catching or getting some sharpe thing as a thorne or briar into his hand, therwith striketh all that are by and doth much hurt, so, the wicked person misapplying some good sentence, or hauing in his mouth some sharpe and biting prouerbe, goareth and vexeth those who are in his company.

*Or smarteth. So this word is taken, Esai 53. This sense is confirmed, first, by the native and simple signification of the Hebrew wordes. For Mecholel properly is to wound or hurt. Shachar properly is to hire. Guober being put alone, as here, doth neuer in the scripture to my remembrance signifie a transgressor, but one that passeth by. Secondly, by the state of the matter intreated of in this chapter. Other reasons I passe ouer.

10 *Euerie one * much hurteth [himselfe,] vvho both hireth the foole, and hireth all that passe by.*

It is a dangerous thing, for a man to hire into his seruice, tag and rag as we vse to say. For, euerie one who without choise admitteth into his house or setteth about his businesse he careth not whom, entertaining the simple and vngodly man, and euen those who are vnknowne, shall be sure to smart for his follie, seeing either his woorke will bee done but vntowardly, or his goods wilbe wasted, or contention will arise in his family, or one inconuẽience or other will fall out.

11 *As a dogge returneth to his vomit, so a foole repeateth his follie.*

The vngodly often fall into the same sinnes. Euen as the dogge hath this filthy quallitie, that feeling his stomacke ouerloaden, he goeth to the grasse, and ca-

steth vp that which troubled him, but yet afterward when he hath so done, he returning backe taketh vp againe the filthinesse which annoyed him: so, many a wicked man, feeling himselfe ouerburthened with sense of sinne, tasteth the word of God, & being moued therewith, layeth aside his misbehauiour for a season, but afterward, beeing tempted a new of his owne concupiscence, hee is againe intangled in his former errours and pollutions, rerurning to his first heathenish course of life and state of nature.

Heb.6.2.

2.Pet.2.21.22.

12 *Hast thou seen a man vvise in his owne eyes? there is more hope of a foole then of him.*

Conceited people are vncurable. *Hast thou seen a man wise in his owne eyes?* knoweſt thou any who being simple or full of infirmities, yet imagineth him selfe to be prudēt & very holy? *there is more hope of a foole then of him.* He who is ignorant or dissolute in life, will sooner be brought to knowledge and repentance then such a one.

See an example in the penitent Publican.

13 *The slouthfull man saith, an huge Lion is in the vvay, a Lion is in the streetes.*

See the expositiō of this verse before, in the notes on the 13. ver. of the 22. Chapter. Only here obserue, how the sluggard amplifieth the imagined daungers which he feareth. For he saith, that not onely a Lion but an huge Lion is in the way.

14 *As the doore* turneth vpon his hinges, so doth the slouthfull man vpon his bed.*

* *Or is turned about.*

In the former sentence was shewed, what doth withhold the sluggard from going abroad. Herein now is declared, what he doth at home, to wit, he there sleepeth euen till noone. As the doore is turned on the hinge in such sort, as that sometimes it is moued to one side sometimes to another, and yet alwayes remaineth vnremoued from the hinge: so the sluggard,

ſluggard, euen when he ſleepeth not nor needeth his bed any longer, turneth in his bed ſometimes to this ſide ſometimes to that, often purpoſing to riſe, but, for all that, lying downe ſtill.

15 *The ſlouthfull man hideth his hand in his boſome. and* it grieueth him to put it to his mouth againe.* * *Or he is wearied.*

Before we haue heard what the ſluggard doth in his bed, now here is ſhewed what he doth when he is riſen out of his warme neſt. See the ſenſe hereof before, in the expoſition of the 24. verſ. of the 19. Chapter.

16 *The ſluggard is vviſer in his owne eyes, then ſeuen men vvho call him to account.*

Slouth not onely maketh men ful of excuſe, drowſie and idle, but conceited. For, the ſlouthful mā imagineth that he doth wiſely in taking his eaſe & in hiding his talent, yea & farre better thē thoſe, who take paines in their callings or go to heare Gods word. Albeit then his maſter or many other, call him to account, yet he iuſtifieth him ſelf before them, and preferreth his owne wiſedome before theirs. *See an example in that ſlouthful ſeruant who hid his talent.*

17 *He that paſſeth by and* medleth vvith the ſtrife [that belongeth not] vnto him, is as one that taketh a dogge by the eares.* * *Or rageth.*

Buſie bodies do great hurt vnto them ſelues. Euen as he who taketh a dog by the eares, which he by no meanes cā abide to be touched, cauſeth him to bite him, or to flie in his face: ſo he who medleth in another mans quarrel, prouoketh him to rayle on him, or to do him a miſchief.

18 *As a madman that caſteth* firebrands,* * *Or firehoopes.*

arrowes and deadly things,

19 *So [dealeth he] vvho deceiueth his neighbour and ſaith, am I not in ieſt?*

Such as in meriments craftily hurt their friends, are to be condemned. As bedlem people who fling about all that commeth to hand, are to be auoyded and blamed, ſo mad merry mē are to be ſhunned and reproued, who vnder the colour of ſport, hurt their neighbours. Eph. 5. 4.

20 *Without vvood the fire is quenched, and vvithout a * talebearer, ſtrife ceaſeth.* * Or whiſperer.

Tale cariers are to be remoued from the ſocieties of men. As when fewell is put to the fire, it is nouriſhed, but when it is taken therefrom, it goeth out: ſo, if there be a whiſperer in any ſocietie, he maketh much anger and debate, but if he go away to ſome other place or be baniſhed out of the cōpanie, all contention is huſht and at an end.

21 *As the dead coale [is to kindle] the burning coales, and vvood the fire, ſo a contentious perſon is to kindle ſtrife.*

Another cauſe of ſtrife is the contentious or angry mā, who is wont to ſtriue about euery light triſle. As therefore the dead coales being put to the burning coales, increaſe the heate and the flame, and as wood being added to the fire, nouriſheth it, ſo, the wrathfull and quarrelſome perſon, raiſeth vp ſtrife, cauſing a litle variance to grow to a great broyle.

22 *The vvordes of the * talebearer are as flatterings, but they go downe into the bowels of the belly.* * Or whiſperer.

See the meaning of this verſe before, in the expoſition of the 8. verſe, of the 18. Chapter.

23 *As ſilner droſſe ouerlayed vpon an earthen pot, ſo are fauning lips, and an euill heart.*

24 He

24 *He that hateth, vvil counterfait vvith his lips, but* in his heart, he layeth vp deceipt.*

*Or within him.

25 *When he ſhall ſhew his voyce very* gracious, truſt him not, for there are ſeuen abhominations in his heart.*

* Or pleaſurable.

26 *He hideth hatred by deceipt, but his malice ſhall be diſcouered in the congregation.*

27 *He which diggeth a pit, ſhall fall thereinto, and on him who rolleth a ſtone, it ſhall returne.*

28 *[A man] of a deceipt full toung hateth thoſe whom he would deſtroy, and he who hath a flattering mouth, cauſeth ruine.*

Trecherous diſſemblers are herein notably deſcribed. *As ſiluer droſſe, &c.* As the droſſe of ſiluer ſeemeth to be ſiluer and maketh a faire ſhew, when yet it couereth vnder it an earthen veſſell: ſo faire words oftentimes ſeeme pleaſant & glorious, when yet they hide a miſchieuous heart vnder them. *He that hateth will counterfait with his lips, &c.* That perſon who carieth a ſecret grudge in his heart, wil oftentimes outwardly ſhew great curteſie and fayne him ſelfe as the Hebrew word doth ſignifie to be another kinde of man then he is. *When he ſhall ſhew his voyce gracious or grace as it were his voyce, truſt him not, &c.* Albeit he ſhall ſpeake neuer ſo faire, yet put no confidence in him, for as he is full of curteſie, ſo he is full of ſubtiltie. *He hideth hatred by deceipt, &c.* He couereth by his coloured ſpeeches the inward rancor of his mind, but his ſpite or malice ſhal at one time or other by one meanes or other, openly be detected. *He which diggeth a pit, &c.* The diſſembler ſhall feele, that miſchief which he prepared for another. For euen as ſometimes it commeth to paſſe, that the pit which a man diggeth to

catch his neighbour in, taketh his owne foote, and that the ſtone, which a man caſteth vpward to hit his neighbour therewith falleth on his owne head: ſo the euill which the wicked perſon prepareth for the innocent, on a ſuddaine contrarie to his expectation, returneth vpon him. *A man of a deceiptfull toung hateth thoſe whom he would deſtroy, and he who hath a flattering mouth, cauſeth ruine.* A cloſe and ſtill diſſembler, will carrie a grudge toward thoſe whom he ſeeketh and purpoſeth to trouble and vndo. Againe, ſuch a one as can tell how to gloze, and hauing learned the flattering ſtile, ſpeaketh ſmoothly and plauſiblie, by this meanes perſwadeth their ouerthrow and affecteth their ruine, whom he maligneth, tickling ſome or other but eſpecially Magiſtrates in the eares, and ſtirring them vp to perſecute his aduerſaries, as if they were great euill doers, when they are indeede moſt righteous perſons.

Pſal.7.

Eccl.10.

THE XXVII. CHAPTER.

Preſumption or ſecuritie.

1 *Boaſt not of to morrow, becauſe thou knowweſt not what a day may bring forth.*

See an example Iames.4 13.

Forget not thine infirmitie or mortalitie, neither ſet downe things to come ſo certainly in thine heart, as if that thou couldeſt do what thou wouldeſt. For where thou lookeſt for a furtherance, there may be an hinderance, neither canſt thou tell whether time to come will bring forth vnto thee health or ſickneſs, loſſe or gaine, life or death.

Vaine glorie.

2 *Let a ſtrangers mouth praiſe thee, but not thine owne mouth, another mans lippes, but not thine owne.*

Speake not thy ſelfe vainglorioufly of thine owne wiſedome or good deedes, but let thoſe who neuer knew

knew thee or are of no acquaintance with thee, commend thee, and ſtaie till thy neighbours praiſe thee.

3 *A ſtone hath heauineſſe & ſand vveightineſſe, but the vvrath of a foole, is heauier then them both.*

4 *In anger is crueltie, and in vvrath an ouerflovving, but vvho can ſtand before enuie?* *Wrath. Rage.*

It is not ſo hard or greeuous a thing to carry heauy burthens, as to beare the diſpleaſure of a furious perſon. When anger doth but begin to ariſe, it preſently thirſteth for blood like the horſeleach. Now, when it increaſeth waxing greater and greater, it ouerthroweth the welfare, good name, and life of many. But when it commeth to the height, ſo that it groweth to fierceneſſe, ſpite & enuy, then as a flame, it conſumeth all ſortes of perſons, yea the foole himſelfe in whoſe boſome it reſteth. *See an example in the Iſraelites, to whom the Egyptians rage was more greeuous then their burdens.* *Iob. 5 2.*

5 *Open rebuke is better then ſecret loue.* *Secret loue.*

6 *The vvoundes of a friend are faithfull, but the kiſſes of an enemy are to be deteſted.*

Reprouing of friends for their offences and wounding of them by ſharpe wordes, is better then either good will no way expreſſed, or outwarde ſignes of friendſhip tending to deceiue. For firſt, God commandeth vs to rebuke our brethren, ſecondly, ſharpe reproofes do winne men to repentance, laſt of all, as ſecret loue engendreth ſuſpitions, ſo the flatterie of enemies worketh miſchiefe. *Leuit. 19 17.* *Mat. 18. 15.*

7 *The ſoule which is full, *deſpiſeth an honie combe, but to the hungry ſoule, euerie bitter thing is ſweet.* *Pſal. 141. 5.* *Hunger.* **Or treadeth vnder foote.*

Hunger is the beſt ſauce, wherefore a moderation

is to be vſed in meates and drinks, and all ſorts of delightes.

Changing of a mans dwelling or calling.

8 *As a byrd vvhich vvandreth from her neaſt, ſo is a man vvhich vvandreth from his place.*

None is to leaue the ſtanding place whereunto God hath aſſigned him. For, euen as a ſilly bird which vnneceſſarily, by reaſon of a certain lightneſſe wherwith ſhee is carried, wandreth from place to place, doth not onely by this meanes leaue her yoong ones in great danger, but wearieth her owne winges & hazardeth her owne life, meeting ſometimes with a net, ſometimes with a pellet: ſo, the perſon who rolleth from houſe to houſe, or raſhly chaungeth his charge or profeſſion, by this his inconſtancie greatly hurteth himſelfe and his, in often remoues meeting with manifold loſſes and troubles.

9 *As an ointment and perfume reioyce the heart, ſo doth the * ſweet aduiſe of a friend, [reioyce euerie one] rather then a mans owne counſaile.*

* *Hebrew. Sweetneſſe. Friendes.*

A friends counſaile is called ſweet, Pſalme the 55.

Friendſhip is reſembled to an ointment, Pſalm 133.

That a friends counſaile doth much delight and is very good, may appeare in the example of Ionathan comforting Dauid in the Lord, and of Iethro aduiſing Moſes to appoint officers vnder him.

10 *Thy friend and thy fathers friend forſake thou not, neither enter into the houſe of thy brother in the day of thy calamitie: a neighbour neere, is better then a brother farre off.*

Euen as there is great force both in a pretious ointment and perfume, vnto the quickening of the ſpirits and comforting of the ſences: ſo, the aduiſe of a friend doth greatly eaſe & refreſh a perplexed and penſiue heart, but a man is not ſo fit or able (be he neuer ſo wiſe), by himſelfe or his owne cogitations, to comfort himſelfe when he is ſad. Seeing there is ſo great vſe of a faithfull friend, breake not off familiaritie or amitie with an old or tried acquaintance, but maintain friendſhip with him and vſe him in thy neceſſitie.

eessitie. Enter not then rather into the house of thy kinsman then of thy friend in the time of thine affliction, for nature is not too much to bee trusted, neither are brethren commonly kind, but vnnaturall rather to their brethren in aduersitie. Cherish also neighbour-hood as a kind of friendship which is very necessary and profitable. For, one who is neere both in affection and place, may and will at a pinch helpe and pleasure thee more, then a naturall kinsman far off in dwelling, albeit hee beare thee much good wil. As we say in our English prouerbe, if thou hast a good neighbour, thou shalt haue a good God-morrow.

See an example in Iosephs brethren.

1. Pet. 2. 17.

11 *My sonne, be wise & reioyce mine heart, that I may be able to answere him, who would fayne reproch me with some matter.*

Children.

O my child, by thine obedience and discretion, fulfill my ioy, that I may proue to the face of mine aduersaries, who would gladly picke an hole in my coate and staine me with some infamie, that I haue performed the dutie of a good father toward thee.

12 *The prudent man foreseeing an euill hideth him selfe, [but] fooles going on still are punished.*

Wisedome or warinesse:

The prudent escape daunger by their auoyding of perilous places and actions, but the fooliish by their simplicitie fall into euill.

See before. 22. 3. where this sentence is at large expounded.

13 *Take his garment who hath bene suretie for a strange man, and take a pledge of him, vvho hath become suretie for a strang ewoman.*

Suretiship.

Make the rash suretie smart for his follie, according as he deserueth to do.

See the 20. chap 16. vers.

14 *Vnto him who blesseth his friend, with a loud voyce, betimes in the morning, rising vp early, a curse shall be imputed.*

Importunate flatterie.

Impornate flatterie or flattering importunitie, is hatefull and often condemned by thoſe, toward who it is expreſſed. *To him who bleſſeth his friend*, that perſon who ſaluteth or praiſeth his neighbour, *with a loude voyce*, after an importunate manner and ſo as all may heare, *betimes in the morning*, in a ſeaſon of good lucke as it were, *riſing early*, ſhewing him ſelfe with the firſt or before all other, to the end that he may ſeeme the chiefeſt well willer or valentine as it were, *a curſe ſhall be imputed*, in ſtead of a great reward looked for, ſhall for this his fauning and vnſeaſonable dealing, but be the more ſuſpected and ill ſpoken of.

See an example in Abſalon. 2. Sam. 15.

15 *A continuall dropping in the time of a moſt vehement ſhower, and a contentious woman are alike.*

Women.

16 [*Euery one*] *who hideth her, may as wel hide the wind, ſhe bewrayeth her ſelfe, as the ointment of the right hand.*

As a great ſhower of raine wetteth thoſe who are in it, and rotteth the timber in houſes: ſo a brawling woman vexeth and hurteth her husband & family. Againe as none can ſtop or ſtay the blowing or whiſteling of the wind, nor yet hinder a ſtrong ointment held in the hād, from ſending forth a fragrant odour or perfuming the place wherein it is round about: ſo a contentious or brawling woman, cauſeth the houſe wherein ſhe is to ring with her ſcolding, neither can any ſtay her from outrage or outcryes.

* *Or as one ſharpeneth iron with iron. See the ſame phraſe Heb. 10. 24. and the ſame argument Eccleſiaſtes. 4. 5.*

17 *As * iron ſharpeneth iron, ſo the face of a friend ſharpeneth a man.*

As if any whet iron with iron, he maketh it by this meanes bright and fit to cut withall, ſo, the countenance, preſence, and ſpeech of a friend, whetteth a man as it were, vnto knowledge, ioye, loue, diligence, and zeale.

18 *He*

18 *He that keepeth his figtree, ſhall eate the fruite thereof, ſo, he that is ſeruiceable to his maſter, ſhall come to honour.*

As the husbandman watching his trees with a vigilant eye, and pruning them with a diligent hand, taſteth at laſt of the ſweet fruites thereof: ſo, the ſeruant who is ready to pleaſe his maſter and tendant about him, ſhall at laſt by him, or by the Lord in heauen, be aduanced and bleſſed. Inferiors then or thoſe who are in ſubiection, whether ſeruants or ſubiectes or wiues or profeſſors of the word, muſt make this reckoning and account of their ſuperiours and rulers, that they are vnto them their peculiar charge whereon they muſt attend, and the ſpeciall hope of their honour and preferment. They muſt therefore thinke and ſay thus with them ſelues, ſurely this is the figge tree that I muſt watch and keepe, this is that ſame oliue tree that I muſt looke vnto: I muſt not ſuffer this to be ſpoiled or deſtroyed, I muſt not ſuffer their goods to be waſted, their good name troden vnder foote, neither any of the graces of God, as much as lyeth in me, to decay in them.

See like exhortations. Tit. 2.9. Ephe. 6.5. Colloſ. 3.21. a performance of this promiſe in Iacob Gen. 31. 38. and in Ioſeph Gen. 39. 1. &c.

19 *As the water [ſheweth] face to face, ſo man to man [ſheweth] the heart.*

As water, a certaine dimme kinde of glaſſe, *ſheweth face to face*, repreſenteth the countenance therein imprinted, to the countenance which beholdeth the ſame: *ſo man to man ſheweth the heart*, in like manner, one man maketh knowen his minde vnto another.

This interpretation is confirmed by the ſignification of the Hebrew words, and by the conſent of the beſt expoſitors, as alſo by a like ſentence in the 19. Eccleſiaſticus. 26.

20 *The graue and deſtruction can neuer be full, ſo the eyes of man can neuer be ſatisfied.*

As the graue which conſumeth infinite carcaſes, is alwayes ready to receiue more, and as death which deſtroyeth all liuing things, maketh no end of de-

Iohn. 2. 16. Afterward. 30. chap.

uouring: so the appetites and senses of the couetous and worldly man, are neuer satisfied.

21 [*As*] *the fining pot is for the siluer and the furnace for the gold:* * *so a mans prayse is by his mouth.*

* Or so a mã for his prayse. This interpretation is confirmed by a very like sentence in this booke 12. chap. 8. verse, and by another like saying in the booke of Sirach. Ecclesiasticus. 27. 5.

Euen as siluer is tried and purified by the fining pot, and gold by the fornace: so a man is proued and praised by the speech & according to the talke which proceedeth out of his mouth.

22 *Though thou shouldest bray a foole in a mortar among barly with a pestell, yet will not his foolishnesse depart from him.*

We are taught in this sentence, that the wickednes of the reprobate is vncurable. *Though thou shouldst bray a foole in a mortar among barly with a pestell*, albeit thou shouldest take neuer so great paynes in reprouing or correcting a foole, yea if thou shouldest put him into prison or into a mortar indeede: *yet will not his foolishnesse depart from him*, neuertheless, the hardnesse of his heart and his wickednesse will not be remoued from him. For the graines of corne would at the last be broken or ground to powder, but his obstinacie or stubburnesse will neuer be ouercome. One kinde of grinding which people in old time vsed, was, to put their parched corne into a mortar, & to beate it therein vnto powder. Vnto this custome the wise king alludeth in this place, insinuating that no beating will amend an obstinate wicked man. How true this is, may appeare not onely in *Pharao*, whom all the plagues of Egypt could not better, but in that vnrepentant malefactor, who was crucified together with our Sauiour Christ Iesus, whō neither the sight of the sonne of God, nor the reproofe of his fellow, nor his owne paynes which he suffred on the crosse, could soften or amend.

23 *Be diligent to know the ſtate of thy flock, and take heede to thine heards.*

24 *For is the hidde ſtore for euer? and* * *will the garland laſt from generation to generation?*

25 *Aſſoone as the hay diſcouereth it ſelfe, and the tender blade appeareth, let the graſſe of the mountaines be got in.*

26 *The lambes ſhall be for thy cloathing, and the goates for a price of a field.*

27 *Moreouer, ſo much goates milke as is ſufficient, ſhall be for thy meate, for meate for thy familie, and foode for thy maydes.*

* *Or crop of the yeare: ſo the ſame metaphor is vſed. Pſal. 65. 12.*

Be diligent to know the ſtate of thy flocke, and take heed to thine heardes. See that thou be a good husband, with thine owne eyes looking to thy cattell, and conſidering dayly the cõdition and the number of them. *For is the hidden ſtore for euer? &c.* Great cauſe there is why thou ſhouldeſt looke to thy goods very carefully and painfully, ſeeing not onely things marre vnleſſe an eye be had vnto them, but the ſtocke ſpendeth, and the oportunitie of getting wealth and prouiding neceſſaries ſlideth away. *Aſſoone as the hay diſcouereth it ſelfe, &c.* Wherefore aſſoone as it is time, mow downe thy graſſe, and lay it vp againſt winter, yea in generall vſe all good meanes aforehand, of prouiding againſt time to come. *The lambes ſhall be for thy cloathing, &c.* Be alſo a good ſauer and moderate in thine apparell and foode, for ſo of thine owne flocke thou ſhalt reap ſuch a cõmoditie, as that therof thou ſhalt haue skins to couer thee and wooll to keepe thee warme, beſides money wherewith thou mayeſt pay thy debtes, or purchaſe more land. *Moreouer, ſo much goates milke, &c.* To conclude, be not onely ſober in thine apparell and thriftie in thine expences, but ſparing in thy

dier, and so thou shalt haue wherewith to feede and sustaine, thy selfe and thy familie.

The intent of the spirit in these last sentences is, not to prescribe a generall rule to all men of apparel, or food, but onely to shew, that such as walke painfully in their calling shall not want their daily bread, but haue wherewith to maintaine themselues and theirs.

THE XXVIII. CHAPTER.

1 *Euerie vvicked man flieth, vvhen none pursueth, but the iust [are] like a yoong Lyon, vvhich is courageous.*

The force of the conscience in men, is shewed herein to be great on either side, either to worke terror or securitie. This sentence is a confirmation of that threatning of the law, which is set downe in the 26. of *Leuit.* 17. *ver.* In the former part of this sentence is declared, that euen then, when outward troubles be not present or neare: yet the vngodly are tormented and vexed in their spirits, as if there were great molestatiõs on them or toward them. The vengeance of God, the sting of conscience, and the temptations of Sathan cause them as Hindes or Does to flie and remoue out of their places, or out of the comfortable estate, wherein they are. This befalleth not one wicked man alone, but all the vngodlie who are in the state of nature, defend an euill cause, go about some mischiefe, and commit that, which is euill. Their remembrance of their sinnes, their dreames, the sightes of their eyes, and the rumors of Gods wrath, make them in perplexitie, and at their wittes end. See an example in *Cain*. Indeed whilest things go prosperously with the vngodly, and whilest hardnesse

of heart benummeth and possesseth them, they commit sinne with ioy, and not onely despise, but destroy other. Neuertheleſſe, when the Lords hand shall but worke a little against them, and the byting of their own consciences returne, then all their courage falleth downe on a sudden, and as dastardes they take themselues to flight. On the contrary side, the righteous man is confident as a yoong Lyon, which is of more courage then the old, neither feareth to meete with any beast, but walketh securely and confidently in euery place. Wherfore, it is no small but an exceeding great confidence, which is in the faithfull man, who being iustified by faith, and purged from his sin by Christ, hath peace with God, and being certain of a good cause, and a witnesse to himselfe of an vpright heart, dreadeth no danger nor obiection. Euery one then is to labour to haue a good conscience, which onely shall bring sound and constant boldnesse to a man. There bee foure sortes of consciences; or the conscience rather is affected after foure sorts. First there is a conscience both troubled & good, secondly, there is a conscience both quiet and good, thirdly, there is a conscience both troubled and euill, last of all, there is a couscience both quiet and euill.

2 **For the transgression of a land there are many Princes therof: but by a prudent and skilfull man, it prolongeth the state.* *In the sinning of a realme.

As the force of the conscience is great, so likewise great is the efficacie of sinne, that it polluteth the place, where it is committed, crying for vengeance vp into heauen. It hath many fearfull effectes, but among other, this, that it causeth the Lord to take away good Princes, and that it maketh many rulers succeede one an other. For hereby it commeth to passe, that there are great oppressions, maruellous vprores, and new lawes in the common wealth. But

where men on the contrarie side are prudent and wise, so that they feare God, and worship him rightly, there the Prince prolongeth his life, and the state continueth in one stocke or forme of gouernment. Vnto the godly King the Lord maketh expresly this promise, that so hee decline not from this precept, neither to the right hand, nor to the left, he shall prolong his daies in his kingdome, hee and his sonnes in the midst of Israell. Now if those which are neere vnto the King, be also vertuous and wise, or the people obedient vnto the Lords lawes and zealous, this shall bee also a great preseruation to the person of the Prince, & safetie of the common wealth, as may appeare in the speech of *Elizeus*, calling *Elias* the chariots and horsmen of Israell.

Deut. 17.

3 * *A poore man oppressing the needie, is [like] raine sweeping so clean, as that it leaueth no food.*

Whether here רֵאשׁ *is to bee read or* רִישׁ *I leaue to the consideration of the learned.*

The rage of a poore wretch dealing with poore people, is also a thing of great efficacie. Nature indeed and the grace of God so worketh, that the godly afflicted, which are in miserie, pitie and succor such as are in affliction. But some are vnnaturall & fierce, as that seruant in the Gospell, that tooke his fellow, who ought him an hundreth pence by the throat, saying, paie me that which thou owest. Therefore, euen as a great tempest or flood of water, sweeping away, and choaking the seed, and oppressing as it were the ground, maketh it barren, and bringeth a dearth: so the mercilesse poore man spoyleth an other who is needie, of his goods, his foode, his garments, and all that he hath. We may here obserue then, that inhumanitie raigneth not onely in the rich, but in the poore, yea in them sometimes most of all other. But as for those, who feare God whether poore or rich, they haue learned that lesson of *Paul*, that they put

on the bowels of compassion. Col 3.

4 *They, which forsake the law, praise the wicked, but they which obserue the law, make warre with them.*

The iudgement of the vngodly is verie corrupt and peruerse. Such as giue themselues to idolatrie, couetousnesse, lying, drunkennesse, do not onelie commit these sinnes, but commend them in those, who are like themselues. For in their affections they like very well of them, in their speeches they call them good teachers, professors, subiects, neighbours, in their deedes they flatter, maintaine, and aduance them. But on the contrary side, they, which loue the truth, liue soberly, and feare God: not onely dispraise them, but striue with them. They rebuke them roūdly, conuince them, oppose themselues to them, yea they spare not to punish them, if they be magistrats. Neuertheless, neither are the euill to be dispraised for their good actions, nor the good to be allowed in their faultes. The cause of the diuers iudgements of men, is the diuers courses of life, which they take. But to iustifie the wicked (as before we heard out of this booke) is abhomination vnto the Lord.

5 *Men * giuen to euill, perceiue not what is right, but they which seeke the Lord, perceiue all things.* *Of euill.

The natural man perceiueth not the things, which belong to God, but the spirituall man discerneth all things. For the wicked are so blinded by naturall ignorance and malice, that both Christ and the law to them is a mysterie. Albeit sometimes they are lightened in their vnderstanding: yet their knowledge neuer is sincere, full or effectuall. They erre in opinion, they perceiue not their particular duties, what is to be done, what is to be beleiued. In mind they are cor-

rupt, and vnable rightly to practise their duties, they are not able to discerne betweene true doctrine and false, the right course of teaching and the wrong. But such as seeke the Lord in his word vnfeinedly, shall know all things needfull for saluation, for auoyding of error, yea sometime for temporall good, finally for the discharge of the duties of their calling, wherein the wicked haue no vnderstanding. *Psal.* 82.

**In his vprightnesse then he which vperuerse in his waies.*

6 *Better is the poore man who * walketh vprightly then hee who peruerteth his wayes, though he be rich.*

Men are to bee esteemed not according to their wealth, but vertue. See chapter 19.1.

7 *He, which keepeth the law is a prudent sonne, but he, which keepeth company with banquetters, shameth his father.*

Among sundry vices, which yoong men are to take heed of, riotousnesse is one of the chiefe, whereunto that age is peculiarly inclined. Godly parentes charge their children to liue soberly, & to take heede of wasting and prodigalitie. Hee then which keepeth this law of God, and other duties, which parents out of the word teach & apply to their children, is a wise sonne. For by this meanes he auoydeth the wrath of God, who in his law commanded such children to be punished as were dissolute & disobedient vnto their parents. *Deut.* 21. Moreouer by this meanes he reioyceth and honoureth them, who haue begotten him, and well brought him vp. But on the contrary side, he, which not regarding the law, spendeth his time and his substance in feasting and gaming, is not only foolish, but a blemish vnto his father, for what will bee sayd, but that such a one brought not vp his children well, or that such a stocke is naught, or if the parents of such a prodigall youth see him come to pouertie,

cast

cast into prison, or drawne to punishment for his sin, how can they but blush, and euen hang downe their heads for shame?

8 *Hee which increaseth his substance by vsurie and* interest, shall gather it for him, who will be liberall to the poore.* *Or giue frankle.

As the Lord alloweth not the wastfull spender, so neither doth he like of the vniust and cruell getter of goods. Such are said to get their goods by vsurie and interest, who in lending or letting the same to hyre, byte and oppresse the poore, either by an hard bargaine, or by misreckoning them. Now it may be these cormorantes sometimes do gather great wealth into their handes, pilling and polling the poore, who stand in need of their helpe, and borrow of them after the hardest rate. But by the iust iudgement of God, such an heire shall succeed those miserable oppressors, as will lend to the poore, looking for nothing again, and pitie their wantes: for either the children, or the kinsmen, or the friends, or the executors of these misers proue liberall or prodigall persons oftentimes. Let therfore, as the Apostle exhorteth, none oppresse or circumuent his brother in any matter, seeing the Lord is the reuenger of all these thinges. There are many, which cry out against vsurie, who are most grieuous oppressors and vsurers indeed. Some buy of the poore, which are indebted a field very cheap, and sell it very deare. They are vsurers. Some suffer their poore neighbour to fetch much on the score, & then set on more then was taken, or make him pay double the worth, of that which he hath fetcht. These are vsurers. Some get a great deale of bad mony, and paie it away. These also are vsurers. Now vsury is not onely in mony, but in other creatures, *Deut.* 23. Giue not vsury to thy brother, vsury of thy mony, vsury of thy meate, vsury of any thing, that is giuen to vsury. As

therefore ſuch as lawfully gaine by monie or other creatures offend not: ſo ſuch, as vnlawfully gaine by corne, wine, or other ſuch marchandiſe, no leſſe are vſurers, then ſuch as abuſe their mony. It may be diuers here expect ſome large diſcourſe of vſurie, but they may be ſatisfied by the briefe handling of three needful points pertaining to this queſtion. Firſt what is vſurie properly taken, ſecondly why it is vnlawfull, thirdly what is to be thought of the vſuall compacts and dealings of vſurers in theſe times. Vſury properly taken is a ſimple binding of the receiuer or borower of mony or goods to repaie the whole ſumme receiued, and the aduantage thereof agreed on, be it more or leſſe. This ſimple binding or compact is vnlawfull, firſt, becauſe it is contrary to charitie & equitie as may appeare in that it is a thing vnequall, that the ſumme decaying through no negligence, or fault of the receiuer, but by Gods prouidence or ſome caſualtie as by fire and water, hee is bound to ſo great inconuenience, as to make it good. Secondly, becauſe the Lord hath enacted a law quite contrarie to this dealing, as well touching borrowing as hyring, the equitie whereof ſtill remaineth as being grounded on Gods will and nature. The law of borrowing is this. *If any borrow ought of his neighbour and it be hurt, or elſe dye, the owner thereof not being by, he ſhall ſurelie make it good: If the owner thereof be by, he ſhall not make it good.* Marke here, the principall in ſuch caſes is not to be required. The law of hiring followeth. *If it were a thing hired, it came for his hire, he ſhall not repay it*, (for that is to be repeated.) Marke here, the vantage may be required, but not the principall. Now, this is euident, that in vſurie the thing is lent or hired. By the equitie then of the law of God, to bind both to the principall and to the vantage is a ſinne and vnlawfull. Hereby appeareth that the cõpacts now a dayes in vſe are vngodly, yea & that they

Exod. 22. 14. 15.

are

are horrible sinnes, and plaine murderings both of the rich and poore. Euery on almost now, which hath a stocke of money to spare, will let it out, if the end be cõsidered, seeking his owne emmoditie, if the persons, to Christians, if the manner, binding them simply, whether God blesse thé or no, to paye such a sum of money after ten or more in the hundred. Otherwise, if the borrower do not, to prison hee must, his wife and children staruing in the meane season. And can there be more cutthroat dealing then this? Much more may be said, but it is needlesse, the summe is this, there may be a gaine agreable to charitie in hiring, in letting, in borrowing and lending, but all vsurie is vnlawfull, I meane, all simple binding and compelling of any rich or poore, to repay the principall and the aduantage.

9 *Whosoeuer turneth away his eare from hearing the law, euen his prayer [is] abhomination.*

Sinners may flatter them selues and namely adulterers, murtherers, & such vsurers, & stubburne children, as before haue ben spoken of, but if any willingly and wittingly turne away his eare from knowing or obeying the will of God, so that he wil not lay aside his iniquities or impieties, not onely his sinnes shall prouoke God, but euen his prayers: and they shal not onely be reiected, but be abhominable, and matter of offending and incensing the Lord to wrath. As therfore such a one did refuse to heare God speaking in his law: so the Lord will in iustice refuse him speaking to him by prayer. Therefore aboue all things be more ready to heare, then to offer the sacrifice of fooles.

10 *Whosoeuer leadeth aside the vpright into an euill way, shall him selfe fall into his owne*

put: but the iust shall possesse that which is good.

Seducers are herein threatned with the Lords iudgement. They are fitlie resembled vnto theeues or robbers who lead true men out of the way oftentimes to spoile them of their goods. For euen so the wicked are seduced and seduce others, drawing them into daunger, vnto the committing of sinne, or vnto heresies. But they shall fall into their owne snare, as did the accusers of *Daniell*, *Elimas* the sorcerer, *Saul*, *Haman*, *Achitophell*. In the meane time they, who are vpright, or sincerely and constantly serue the Lord, shall not only escape the euils, which seducers labour to bring them into, but attaine and enioy riches, honour, glorie, and saluation.

2. Tim. 3.

Act. 13.

11 *A rich man seemeth wise in his owne eyes: but the poore man who is prudent findeth him out.*

Conceited arrogancie vsually accompanying aboundance of wealth, is now reproued. It is the custome not of godly rich men, but of wealthie worldlings, both to ascribe the getting of their goods to their owne wisedome, and to like wonderfully well of their owne speeches, actions, and courses. Wherfore not without cause doth *Paul* will *Timothie* to put thē in minde not to be high minded. Now againe it is the manner of foolish poore people, who measure all things by wealth, to flatter them as the multitude did *Herod*, crying out, *it is the voyce of God and not of man.* But the godly poore man, who knoweth the word, & is indued with the spirit of discretion, will so search and finde the rich man out, that he will discerne, & if neede require, declare him to be either an ignorant or wicked person, as may appeare in blind *Bartimeus* his conference with the Pharisies. Neuertheless, as this ought to humble the rich, that the poore go sometimes beyond them in spirituall gifts: so ought it not

Luke. 9.

to

to breed any malapertneſſe in the poore, who ſhould alwayes be farre off from dealing ſaucilie with their betters.

12 *When the righteous triumph, there is great glory: but when the * wicked are liſted vp, a man is ſought for.*

* *In the wicked mans riſing vp.*

Tyrannie is ſpoken of in this ſentence, a vice moſt contrarie vnto the mild and righteous gouernement of the iuſt. For their raigne bringeth forth glory as a moſt pretious fruite, ſo that it cauſeth Religion to floriſh, peace to abound, plẽtie to be in euery place, to conclude, temporall and ſpirituall bleſſings to ſpread farre and neare. What miracles were done in the wilderneſſe, whileſt *Moſes* ruled? What conqueſts had *Ioſhua*? What peace was vnder *Salomon*? What zeale vnder *Dauid*? On the contrary ſide, wicked rulers make hauocke of Church and common wealth. They ſeeke for the godly to ſlay them, the rich to ſpoile them, all, to moleſt thẽ. But of this point more hereafter in the expoſition of the 28. verſe of this Chapter, as alſo in the interpretation of the ſecond verſe of the next Chapter.

13 *He which hideth his ſinnes, ſhal not proſper: but he, which confeſſeth and forſaketh them, ſhall receiue mercie.*

Hypocrites are threatned with a miſerable iudgement. *He, which hideth his ſinnes*, either by denying that euill, which he hath done, or leſſening it, or elſe continuing in it, *ſhall not proſper*, but ſhalbe left and remaine in grief of minde, pouertie, ſickneſſe, or ſome other trouble, as *Dauid* was vntill ſuch time, as he confeſſed his ſinne againſt him ſelfe. *Pſal.* 32. *But he which confeſſeth his ſinnes*, to the Lord, as *Iob* did, and not onely acknowledgeth them in wordes, but indeede and affection forſaketh them, ſhall not onely be forgiuen, but obtaine many graces and bleſſings, as did the *Iob.* 31. 33.

prodigall ſonne. It is not alwayes neceſſarie to publiſh ſecret ſinnes to men, which may but breed offence, and infamie, and diſhonour to the Lord. Neuertheleſſe, ſomtimes this alſo is to be done, both publickly and priuatly. But both manifeſt and ſecret offences are alwayes to be acknowledged vnto the Lord, and ſinne is alwayes to be forſaken. It is no maruaile, if diuers many yeares together are not taken from the racke of the Lordes viſitation, ſeeing they will not confeſſe their iniquities to him, as they ought. See a like promiſe. *Iob. 8. chap. 4. 5. 6. 7. verſ.*

14 *Bleſſed is the man, who greatly feareth alwayes, but he which hardneth his heart, ſhall runne headlong into euill.*

Securitie is a forerunner of Gods iudgements, but the mã is happy, which feareth alwayes. Indeed whoſoeuer is poſſeſſed or tormented with a ſeruile feare, is moſt miſerable. But he, which is indued with a ſonlike feare, ſo that he dreadeth to ſweare vainly, to prophane the Saboth, or to ſinne againſt God, he, which worketh on his ſaluation with feare and trembling, ſo that he ſtãdeth in awe of the Lord, not only in the Church, but out of the ſame: finally, he which reuerenceth the Lord continually, ſo that he feareth him not for an houre, or day, or month, or by fits, (as ſome, which haue an aguelike feare now and then vpon them) but all the dayes of his life: is moſt happy. For ſuch a one doth no euill, the Lord heareth his prayers, and maketh him at the laſt an inheritour of his kingdome. The ſecure people of the world on the contrary ſide, harden their hearts, both by reſiſting the word, and by not profiting by the Lordes workes, and by not yeelding vnto the motions of his ſpirit. They do therfore but treaſure vp wrath againſt the day of wrath, & ſo fall at laſt into ſinne, into trouble, into the iawes of death, to conclude, euen into hell.

hell. For whē they say peace, peace, then suddein destruction commeth on them.

15 *A vvicked ruler ouer the poore people, is as a roaring Lyon, and a rouing beare.*

The rage of tyrants is here fitlie compared to the crueltie and rauening of beares & Lyons, which pray on the lambes and on the sheepe. For as the Lyon frayeth the poore beasts with his roaring, & prayeth on thē with his teeth, and as the beare searcheth thē out, and teareth them with her pawes: so vngodly superiours of all sortes threaten, oppresse and slay, such as can make no resistance. They which are of the lowest degree are sometimes as fierce as beares or lions, but rulers should be pastors, not wolues, and parentes, not tyrants. Not onely diuers Magistrates are tyrants, but many housholders are beares and lions in their families. But Christian maisters must remit their threatnings, and lay aside all bitternesse, wrath and outcries. The inferiors, which are oppressed, are as the sheepe of Christ to beare iniuries patiently. They are also to pray to be deliuered frō such lions, and to assure themselues, that they shall at last in some sort tread them vnder foote.

1. Sam. 17.

Ephe. 4. & 6.

Psal. 22.

Psal. 91.

16 *A gouernour* voyde of all vnderstanding, and much in oppressions [shall shorten his dayes]: but] he which hateth gaine, shall prolong his dayes.*

* Vnderstandings.

As tyrannie, so couetousnesse ought to be farre, as from all men, so chiefly from rulers. Politike *Pharaos* imagine they deale wisely, when they lay grieuous burdens on the Israelites. Foolish *Reboboams* thinke it the most prudent course, to scourge the people with scorpions. But such rulers, who are much in oppressions, incroaching the peoples landes, getting their goods by hooke and crooke, and exacting extreme

tribute, estraunge their subiects hearts, offend God, fall into many fooliſh & hurtfull luſtes, which plunge men into deſtruction, and therefore haue indeed no vnderſtãding. But he that is ſo farre from couetouſneſſe, that he is a mã (as *Iethro* would haue rulers be) which euen hateth gaine. (that gaine I ſay which is vniuſt), ſhall waxe old in the fauour of the people as *Samuell* did, & be beloued of all mẽ and bleſſed of the Lord. Let then the conuerſation of euery one be without couetouſneſſe, as the Apoſtle exhorteth, and let euery one be cõtent with the things, that are preſent. Would any know a couetous man? Looke on his conuerſation, his bargaines, his houſekeeping, &c. Would a couetous man know whether this roote of all euill be in him ſelfe or no? Let him looke on his minde, his cares, his feares, his deſires. But aboue all other, let Magiſtrates ſay to the Lord with *Dauid*, *Incline mine heart to thy ſtatutes, and not to couetouſneſſe.*

1.Sam.12.

Heb.13.

Pſal.119.

17 *Let a man purſued for the blond of a* * *perſon, flie to the graue: let none vphold him.*

* Soule or life.

Magiſtrates are not to pardon wilfull murderers. By *Moſes* law they who ſlue any at vnawares, might haue cities of refuge, and be preſerued from death by the rulers, but he which offred violence, and maliciouſly ſlue his neighbour, was to die without mercie. They, which maimed their neighbours, were to pay eye for eye, tooth for tooth. But he, which tooke away life, by man was to be depriued of his life. Magiſtrates may be moued by rewards to ſhew ſuch fauour, but the Lord would haue no reward taken for a man-ſlaier. Pitie may ſometimes incline them to mercy, but the Lord wold not haue their eye to ſpare them. Magiſtrates then being the deputies of the Lord, are to execute this law on wilfull murtherers, as *Salomõ* did on *Ioab*. When men take no vengeance on him, which ſheddeth innocent blood, God purſueth

Exod.21.22.

Gen.9.

Num.35.

Deut.19.

1.Kings.2.

eth him, as he did *Cain*. The Papists impietie is here notably detected, who did set open sanctuaries and priuiledged places vnto all sortes of notorious offenders.

18 *He which walketh vprightly shall be saued, but he, who is peruerse in *his waies, falleth * therein.*

*His two waies
*In one.

This is the course, which magistrates are to obserue in their iudgements imitating the Lordes example, namely on the one side to defend and spare the righteous, who neither declining from the right hand nor the left, walke circumspectly in the straight way of the Lordes preceptes, and on the other, to punish the transgressor, who either doth that, which is wicked, or dealeth vnlawfully in those actions, which are lawfull. Those then, who either vse deceit in their best actions, or commit grosse sinnes and walke therin, shall at one time or other bee taken napping, as was *Shimei*, and be plagued in some one of their iniquities, as were the Israelites. If magistrates alway punish not the wicked and cherish the good, as they ought: yet surely the Lord will.

1. Cor. 10.

19 *He which tilleth his land, shall be satisfied with foode, but hee, which followeth vaine [persons], shall be filled with pouertie.*

Disorderly walkers, who do nothing, but go vp and downe as busibodies, haue bene oft before reproued, and here are taxed againe. Amongst other vpright waies this is one, that a man diligently follow his vocation. When husbandry or any such trade is well put in vre, it will through the Lords blessing, yeeld vnto a man sufficient to content him, and to maintain his family, as may appeare in the rich estate, whereunto *Iacob* came by the Lords blessing on his industry. The prouident then and the diligent shall haue foode to

Before 12. 10. & 23. 21.

kill hunger with, garmẽts, wherewith to couer them, and money for good vſes. But the good companions and youthes of this world, which follow hunting, halking, carding, dicing, ſtage-players, and ſuch vanities, or are vagabonds roging vp and downe the countrey, ſhall not onely want neceſſaries, but be filled with pouertie, bondage, grief, and miſerie, as was the prodigall ſonne.

* Of faithfulneſſe.

20 *A* faithful man is full of bleſſings: but he, which haſteth to waxe rich, ſhall not be vnpuniſhed.*

As vnthriftineſſe ſhall be puniſhed by the Lord: ſo poſting to be rich, ſhalbe reuenged by him, *A man of faithfulneſſe*, (to ſpeake as the ſpirite doth in the originall tongue) who dealeth plainly and truly not only in word but deede both with God and men, not onely in one matter, but all, *ſhalbe much in bleſſings*, ſhalbe made partaker not of one good thing onely, but of many. His credit ſhalbe great, he ſhall haue peace of heart, his ſtore ſhall increaſe, he ſhall haue children, vnto him at laſt it ſhalbe ſaid, *Come thou bleſſed of my Father*. Now as touching thoſe, who make haſt to be rich, or who (as *Paule* ſpeaketh) wilbe rich (as it were, whether God will or no) who get their goods by hooke and crooke, or by playing the partes of drudges and ſnudges, to conclude, who labour after wealth, but vſe not to call on the name of God, nor regard his word, theſe make commonly more haſt then ſpeed, ſeeing they are not vnpuniſhed, but fall into temptation and a ſnare, meeting with ſome loſſe or croſſe in ſteed of gaine and aduantage, as birds haſting to the pray are oft in their flight ſtriken and ſtayed with a pellet. *Achab* made haſt to *Naboths* vineyard, but at laſt dranke a cup of bloudie grapes for his poſting.

* The face.

21 *It is not good to accept* perſons: for* [ſo]

a man would transgresse for a morsell of bread.

Of the number of such as make haste to be rich, are they, who respect persons in iudgement. He that is infected with this vice, albeit he be a man of high calling in the common wealth, and although there is no comparison betweene truth or iustice and a morsell of bread: yet will he easilie be hired & brought to hold his peace, or to giue a false sentence for a little paltrie gaine, for a dinner, yea for a morsell of bread. Not onely Magistrates are to take heed that they be farre from this sinne, but other also. If Ministers are giuen to this vice, they will teach false doctrine or smoother the truth, that they may still enioy the rich mens trenchers. If people be caried away with it, you shall see them extoll a Papist for a litle relief at his doore.

22 *A man of an euill eye maketh hast [to get] riches: but he knoweth not that pouertie shall befall him.*

Of the crew before spoken of, are moreouer miserable niggards, who are noted to be men of an euill eye, because with the eye they desire other mens goods, enuie their neighbours prosperitie, & grudge those, who come vnto their tables, the very meate which they eate. Such *Labans* spare, & care, and toyle exceedingly, imagining through their industrie and pinching, both to attaine to abundance and alwayes to liue in plentie. Yet at last by some casualtie or by death, pouertie, which they flie by all meanes commeth vnto them, as may appeare in the rich glutton described in the Gospell. See this parable expounded in the Psal. 39. 49. Also oft before in this booke. *Luke. 12.* *Luke. 16.*

23 *He which reproueth a man, in the* end shall rather finde fauour then he, * which flattereth with his tongue.*

* Or after me. Tremellius taketh it.

* Softeneth his tongue.

The vaine and needie people of this world, seeking by all meanes to enrich them selues, vse flattering speeches to this intent, knowing that faire words make fooles faine. But yet, as here is shewed, they, which reproue, shall finde more fauour, then they, which flatter. Indeede many finde fault with other, and controll them, but because they do this with an harsh spirite and in an vndiscreet manner, their speeches make them rather odious thē gracious vnto the parties rebuked. But he, which reproueth his neighbours iustly, wisely, charitablie, & that to a good end, and as *Paule* speaketh to *Titus*, that they may be sound in the faith, he shall reape a pretious frute after his labour. True it is the wicked and sottish people of the world will hate them most, which rebuke them most for sinne. For with such, flatterie getteth friends and truth hatred. Neuertheleſſe, they, which haue any sparke of grace, or are wise, will beare good will to a reprouer, and hate a flatterer. The consideration of the reprouers affection, & his reasons, will winne the partie reprcued to amendment, and raise vp in him a great liking of that man or that woman, who told him of his fault, as may appeare in the example of *Dauid*. Let vs then rather by wholesome rebukes labour to profit our frieds then seeke to please them by soothiug speeches. O saith flesh and bloud I shall loose my friend and gaine, if so I do. But fie vpon such lothnesse to displease, as betrayeth a friend eue vnto Sathan him selfe. Let rather the commaundement of our Sauiour moue vs to reproue our brother betweene him and vs. Let wo threatned by *Ezechiell* hold vs backe from sowing pillowes vnder euery elbow.

Psal. 141.

Ezech. 13.

24. *He vvhich spoiling his father or his mother saith, it is no sinne is companion to a man vvho is* * *a murderer.*

* *Destroyer, or spoiler as Exod.* 32.23. *before* 13. 30.

Robbing

Robbing of parents or ſpoyling of them by any meanes, is a great and grieuous ſinne. To ſteale from a ſtranger is no ſmall fault, which ſinne thoſe, who commit are iuſtly puniſhed with death. It muſt needs then be a deteſtable kinde of robberie and iniurie, when not ſtrangers, but parents ſhalbe not lighty endamaged, but ſpoiled by their children, and that without ſcruple of conſcience and ſecurelie. A notable example hereof we haue in *Micha*, of whom mé- *Iud. 17.*
tion is made in the bookes of Iudges, who although he had ſtolne from his mother eleué hundred ſhikles of ſiluer: yet made he no conſcience to diſcloſe his theft, or to reſtore it, vntill ſuch time, as he heard his mother wiſh a bitter curſe vnto the theef, & then he acknowledged his fact, not of any remorſe of heart, but onely to auoyde the curſe which his mother had pronounced. Thus doth the heart of vngodly childré ſeduce them oftentimes, who ſay, theſe goods belong vnto me, they are mine own, I haue my part in them, why ſhould I not take them, vſe them, & ſpend them? But howſoeuer ſuch a wretch may delude him ſelfe, he is in the fault and puniſhment to be ioyned not a common theefe and robber, but with a deſtroyer and murderer. The Lord in Deut. 21. expreſly commaundeth that ſuch children be ſtoned to death. Of this generation are all childré, who pilfer from their parents, ſpend their goods riotouſly, incurre debt, and make their parentes pay it, put their mothers by from their right after their fathers deceaſe, or as Lords ouer their parents goods, do what they liſt with them.

That the word here vſed ſignifieth thus much may appeare. 64. Eſay & Exod. 12. 23.

25 *He vvhich * is high minded, ſtirreth vp ſtrife: but he which truſteth in the Lord, ſhalbe made fat.*

* Broad.

The high minded are here beaten downe, for that ſuch are meant by thoſe who are of a large ſoule may

1 Tim 7. 17. appeare by that expectatiõ of *Paul* to *Timothy*, which may ſerue as a perfect expoſition of this ſentence. *Cõmaũd the rich of this world, not to be high minded, nor to truſt in the vncertaintie of riches, but in the liuing God, who giueth vnto vs all things richly vnto fruition.* The which laſt words alſo declare what is meant here by being fat, which being a borowed ſpeech, taken from thoſe who are in good plight of body, noteth out the abundance of Gods bleſſings. He then, which is high minded, ſecure, and frolike in regard of his outward proſperitie, as was the rich glutton, ſaith that he ſhall neuer be remoued, as *Dauid* did, and deſpiſeth his neighbours, oppreſſeth them, and raiſeth vp vnneceſſarie warres and ſtrifes, as did *Iehoſaphat*, when he prouoked the Syrians, by the which iarres and contentions he muſt needes be vexed and ſomewhat pulled down in his eſtate. But he, which is humble in all eſtates, and truſteth in the Lord, as the Prophet willeth Iſrael to do, ſhall proſper in body and in ſoule, and be ſatisfied with peace of heart and many good things, (as it were) with marrow.

Luke. 12.
a Pſal. 30.
b 2 Cor. 18.
c Pſal. 131.
d Pſal. 63. & 92.

26 *He which truſteth in his owne * ſoule is a foole: but he, which walketh * wiſely, ſhall deliuer him ſelfe.*

* Heart.
* In wiſedome.

They that are wiſe in their owne eyes fall into the ſinne before cõdemned, and are here fitly reproued. Such truſt in their heart, as imagine that they haue no neede of the helpe or aduiſe of other, and refuſe to follow the direction of the godly wiſe, giuing thẽ ſound coũſaile out of the word. For theſe deuiſe new conceites, practiſe ſuch formes of worſhipping God, as are not found in his word, take euill courſes & yet perſwade thẽ ſelues, that therein they do God good ſeruice, and that in them they ſhall finde good ſucceſſe. *Dauid* numbring the people of Iſrael, imagined he did very wiſely in ſo doing, neither would he at

the

the first heare *Ioab* aduising him to the contrary, but at the last he cried out, *I haue done foolishly*. Then how soeuer conceited persons or deuilish politikes seeme wise vnto them selues: yet they haue no vnderstanding in very deede. *Be not therefore wise in your selues*, saith *Paule*. And *wo be to those* (saith *Esay*) *who are wise in their owne eyes*. But he which not onely heareth the good aduise of other, (which many do, who yet are thereby neuer a whit the better) but putteth it into practise, sha' both be preserued from imminent dangers, & deliuered out of present troubles or inconueniences, euen as *Moses* found rest vnto his soule by following *Iethroes* counsaile, and *Naaman* health in his body by obeying the aduise of his captiue handmayd and other seruants. For indeede one man standeth in neede of another, as do the members of the body.

27 *To him, which giueth to the poore [shalbe] no want, but he which hideth his eyes [shalbe] full of curses.*

Vnmercifulnesse toward the poore draweth on men the Lords curses & crosses. Albeit diuerse feare they shall begge, if they giue vnto the poore: yet the chearefull and liberall giuer of almes shalbe so farre from wanting, that he shall haue abundance, and gaine by his spending. But that vile and miserable wretch, who is so farre off from pulling the coate frō his back, therewith to cloath the naked, or from staying the meate from his mouth, with it to feede the hungrie (which yet euery Christian ought rather to do, then to see his poore brother perish) that he will not so much as looke on the *Lazar*, or heare the voyce of the begger, shall by him be cryed out against, and by the Lord cursed in his body, cursed in his goods, cursed in his soule, cursed in his children and in all things.

28 *When the wicked are lifted vp, a man hideth himselfe, but when they perish, the righteous are increased.*

Tyrannie yet once againe is entreated of in this conclusion of the chapter. When the wicked rule, they raise vp such a storm, that the iust being sought for to be slaine or molested, get them to some forraine countries, as did *Dauid*, or lurke in dennes, as did the prophets in *Achabs* time, or pray in corners, as did the disciples, when the sacrificers of the Iewes raged, or flie as birds vnto some shelter or other. But when the vngodly perish, then the righteous swarme as a company of bees in a sunny day, returning from other countries, multiplying in townes and cities, filling whole churches, winning and conuerting many to the truth by their doctrine and example, shewing their faces boldly and openly. The chiefe vse of this doctrine is to teach vs, not to be troubled at the changes of the world or troubles of the times. *In the time of good* (saith *Ecclesiastes*) *enioy that, which is good, and vse the time of euill.* Bees sucke sweet hony out of the bitter time: so the godly must draw comfort and ioy euen out of hard times and greeuous afflictions. A Christian without the crosse is not worth a pinne.

Eccles. 7.

THE XXIX. CHAPTER.

Obstinacie.

1 *A man, *who often hauing bene reproued, hardeneth his necke, shall suddenly be so broken, *as that he cannot be cured.*

**Of reproofes.*

**Or as that there can be no remedie.*

THe fearefull estate of those here is shewed, who by no meanes will be reclaimed from their wicked waies. In the former part of this sentence, the sin of obstinate persons is described, in the latter, their punish-

punishment is declared. This is their sin, that euen as the stubborn horse and brute beast will not be ruled with byt or bridle, but when the yoke is to be put on, resist and with a stiffe necke reiect it: so obstinate people, continue in their sinnes, & grow harder hearted daily, not induring to heare the truth, persecuting their teachers, & fretting against the troubles, which the Lord bringeth on them as bridles & yokes to subdue and tame their pride and fiercenesse. Yea though such haue bene told of their faults not once, but an hundred times, and the Lorde himselfe hath schooled them for the same by sickenesse, infamie, pouertie, and diuerse crosses, yet they do securely and boldly proceed in swearing, lying, adultetie, murder, theft, and such other vices, perswading themselues either that no euill shall betide them, or that they shall goe through it well inough. The punishment, wherewith such obstinate wretches shall be reuenged is remediless destruction. Neither will the Lord be a long time in bringing them to ruine, as they by the space of many daies, moneths or yeares togither refused correction, but he in an houre or some short space will quite ouerthrow them. Of all other sinnes then obstinacie is most to be auoyded, seeing other transgressions of all sorts may finde pardon, when repentance followeth them, but hardnesse of hart doth nothing but treasure vp wrath against the day of wrath. This was that sinne, which often the prophets vpbrayd the Iewes withall. *Esay* saith, *That their necke was a sinew of iron, and their brow brasen*, for which cause, (as hee also testifieth) they were smitten on the head and in the heart. Yea (saith hee) *there is no soundnesse from the sole of the foote vnto the head.* *Ieremie* also complaining of and lamenting the vnrecouerable plague of the Israelites, taketh vp such speeches as these. *Is there no gumme of balme in Gilead? Is there no phisition there? For why hath not the daughter of my people recouered?*

Esay. 48.4.

Esay. 1.5.6.

Iere. 8.22.

2 *When the iust are increased, the people reioyce: but when the wicked man ruleth, the people sigh.*

Tyrannis. This sentence sheweth, that such is the estate of the people, as is the disposition of the gouernour. In the former part is affirmed, that when good magistrates beare office, howsoeuer some wicked rascals or rebels may be sorie therefore: yet godlie people, and generally the multitude wil be glad, for they shall enioy their liues and goods quietly; by the defence of such, and vnder their rule religion shall flourish in their congregations, the Lord himselfe will blesse their land with plentie and many good things, finally, they shall be free from grieuous taxes, plagues, seditions, and many miseries. The wise King who wrote this diuine parable, saw in himselfe the particular experience of that generall obseruation, which here he setteth downe. For being annointed King ouer *Israel* by *Sadock*, the whole people went vp after him playing on pipes and reioycing so greatly, that the earth did ring and cleaue (as it were) with their voice. *Dauid* his father also being aduanced by *Saul*, so carried himselfe in his warres against the Philistins, that the Israelitish women moued by his worthie and valiant exploits vnto reioycing, sung in triumphing wise, that *Saul* had slaine his thousands, and *Dauid* his ten thousandes. The latter part of the sentence declareth on the contrary side, that the rule of the wicked, ministreth matter of griefe and miserie vnto the whole multitude. The estate of the poore people, ouer which foolish persons or cruell persecutors haue the rule or tyrannize, becommeth lamentable sundrie waies. First the Lord himselfe vsually plagueth the land with iudgements from heauen, wherein an enemie of his, holdeth the scepter. Secondly wolues in such a kingdome, hauing the place of shepheards, but

1. King. 1. 40

the

the nature of deuouring beastes, spoyle, oppresse, and eate vp the silly lambes and sheepe. Thirdly, the people liuing without all good order or meanes of their prosperitie, fall daily into all sorts of sinnes and pits of destruction. Sundry occasions then of griefe being continually offered the people, through the carelesnesse or crueltie of euill gouernours, if peraduenture they dare not openly complain for feare of further trouble: yet how can they but sigh secretly in corners? Certainly so did the Israelites oppressed in *Egipt*, and *Elias* persecuted by *Achab* and *Iezabell*. Euen as then the welfare of the sheepe dependeth on the shepheard, and euen as such is the constitution of the bodie as is the dispositiō of the head: so the condition of the people answereth in wo or wealth, to the goodnesse or badnesse of the magistrates.

3 *A man that loueth wisedome reioyceth his father: but he, that keepeth companie with harlots, vvasteth his substance.* Fornication.

This drift of the spirit in this instruction is to declare, that whoredome bringeth beggerie at the last. Two sorts of loue herein are spoken of, one spirituall, another carnall. The spirituall loue is commended, which is a wonderfull liking of and following after wisedome. Such as are enamoured with this virgin of heauenly wisedome (which is holy, peaceable, moderate, full of mercy and good works, as *Iames* speaketh) *Iam.* 3. 17. shall not onely by this meanes please the Lord, or be profitable vnto themselues, but comfortable vnto their parents. Sundry waies doth a wise sonne cheare vp his fathers heart. First by the vertues, which are in him. Secondly by the fame, which is spread of him. Thirdly by the hope, which his father conceiueth that he wil be thriftie. Last of all, by his liberalitie and kindnesse towardes his parentes, if peraduenture by reason of his gifts, he be at any time exalted to honor

as *Ioseph* was, who also in this respect reioyced his father. As concerning the carnall loue spoken of in the latter part of the sentence, that is condemned and threatned with pouertie. The vaine youthes of this world hauing shaken off the yoake of obedience and despised wisdome, fall in loue with naughtie women, with whom they are daily conuersant, making them good cheare, bestowing gifts on them, and mainteining them in braue apparrell. Hereby not onely they defile themselues with wandring lusts, but spend their patrimony, & consume their parents goods, so bringing sorrow vpon them in stead of the ioy, wherewith they ought to labour to comfort them. Such a lewde course tooke the prodigall sonne, who hauing wasted his substance, was put to feed with the swine. Among other reasons then disswading from whoredome, this is not the least to be regarded, that strumpets are dangerous rocks and vnsatiable gulphes.

** A man of offrings.*

4 *A king by iudgement establisheth his realme, but a man * which is a slaue to giftes that are offered, destroyeth it.*

Iniustice.

Herein againe the holy Ghost admonisheth rulers of their dutie. He entreateth in this verse of two matters, one, the executing of iudgement, an other, the auoyding of bribes. In the former place is shewed that iudgement is the prop or pillar of kingdomes: when iustice is ministred without partialitie, in such sort that the godly are rewarded and the wicked punished, and euery man hath right done to him, the Lord will blesse the lande, the good will loue their Prince, the bad shall be cut off, and not be able to do any hurt. This may be obserued throughout the stories of the kings of *Iudah*, that all the while they gaue themselues to set vp true religion, or to punish sinne, their kingdomes were in peace, and they got the

the victory ouer their enemies. In the latter part of this ſentence is declared, that the receiuing of bribes is the ouerthrow and bane of a common wealth. The reaſons hereof are manifeſt and ſundry. Firſt to reſpect perſons (which bribe-takers do) is an abhomination to the Lord, and therefore ſuch a tranſgreſſion as pulleth downe his vengeance on the place wherein it is committed. Secondly by this meanes no place being left for right but for gifts, there muſt needes grow factions and mutinies. Laſt of all, a window being ſet open through ſuch partialitie to hope of impunitie, all ſorts of ſinnes (the plagues of common wealths) muſt needes daily multiply and increaſe.

5 *A man, which flattereth his friend, ſpreadeth a net againſt his feete.*

In this ſentence is declared, that flatterers are a very hurtfull and pernicious kinde of people. They are fitly here compared vnto hunters. For euen as the hunter ſpreadeth the hay or net to intangle the poore beaſt, which commeth by it: euen ſo flatterers by ſweet ſpeeches or ſalutations ſeduce the hearts of the ſimple, and by their ſhewes of friendſhip & righteouſnes go about to get ſome aduantage at their handes, thereby to drawe them into trouble. Of this wicked dealing *Micheas* complaineth, ſaying, *The good man is periſhed out of the earth, and there is none vpright among men, as many as are, lye in waite to ſlaie, euerie one hunteth his brother with nets.* Flatterie then is no better then a ſecret or ſubtill kinde of murther, in as much as therby diuerſe are drawne either to receiue errors, or to commit ſinne, & ſo to fall into the ſnare of endleſſe damnation, or into danger of law or hazard of life.

Flatterie.

Rom 16.
Luke.20.39.

Mich.7.2.

6 *In the tranſgreſſion of the wicked man,*

there is a ſnare: but the iuſt man ſingeth and is merrie.

Diſobedience. Here is ſhewed what an hurtfull thing ſinne is in generall, as before was declared how dangerous an euill flattery is. How ſoeuer the act of iniquitie is ioyned with pleaſure: yet the end and wages thereof is paine and death. The ſnare here ſpoken of is ſome loſſe or croſſe, as pouertie, ſickneſſe, griefe of minde, puniſhment of law, and the wrath of God, all which purſue and follow the offender. Hence it commeth to paſſe, that in as much as the plagues of this world or of the world to come commonly moleſt the wicked, they are in feare, ſorrow, ſilence, ſhame, and confuſion. *But the iuſt man ſingeth and is merry.* There is none ſo righteous as that hee is without ſin, but ſuch are called iuſt heere, who are iuſtified by faith in Chriſt, and ſanctified in ſome acceptable meaſure by the ſpirit. In as much as the faithfull walke in their callings with an vpright conſcience, and are bleſſed by the Lord many waies exceedingly, they both outwardly magnifie him with pſalmes and hymnes and ſpirituall ſongs, and inwardly are chearfull, being filled with ioy of the holy Ghoſt. Indeed none are more in afflictions then they, but they are ſo farre off from mourning in this reſpect, that they count it exceeding ioy, when they fall into manifold trials. When the Apoſtles were beaten for publiſhing the Goſpel, they went out from the face of the councell, reioycing that they were counted worthie to be diſgraced for the name of Chriſt. *Paul* and *Sylas* being caſt into priſon, praied and ſang euen at midnight.

Acts.5.41.

Acts.16.25.

7 *The righteous man knoweth the cauſe of the poore: the wicked man applieth not his minde to know it.*

Negligence in iudging or determining caſes in con-

controuersies, herein is condemned. By knowing of a person or cause, oftentimes in the Scripture the protecting, fauouring, and furthering thereof is meant. Thus the Lord is said to know the way of the righteous, and to know those, who are his, that is, to fauour them, and to take care for them. Here then is meant, that although the poore man hath no money to giue bribes, or wealthie friends to take his part: yet the godly man discerning his cause to be right, by all meanes and with all paines defendeth it against the rage of the mightie aduersarie. Such an vpright iudge was *Iob*, who protesteth that in the dayes of his prosperitie and authoritie he was *a father to the poore, and searched out the cause, which he did not vnderstand*. *Iob* 29. So *Dauid* propheſying of Christ in the Psalme, affirmeth that he should *defend the poore people, and saue the sonnes of the needie*. *Psal.* 62.4 But the wicked man, as the same Prophet complaineth in another place, and here *Salomon* testifieth, *hath no regard, or applyeth not his minde to know it*, either because he giueth him selfe to pleasure, or because the poore is not able to giue bribes. *Psal.* 8.

8 **Scornefull men** *set a Citie on fire: but the wise turne away wrath.*

* *Of scorning.*
* *Blow, that is by blowing on flame.*

Here is shewed that deriders of God and godlinesse, such as either iest at other, or in rage conténe other, do much hurt to the societie of mankind. The hurt which they do, is like the hurt of fire, yea much greater then it. For they ouerthrow Religion, peace, concord of neighbours and loue of friends. This they do either by their false doctrines, malitious speeches, euill examples, or wicked practises. How true this is may appeare in *Demetrius*, who set Ephesus in an vprore. Indeede sometime this crime is layd to their charge, who are of all other furthest from it, as it was by *Achab* to *Elias*, and by *Tertullus* to *Paule*. The reason hereof is, because the wicked can-

not or will not put a difference betweene the fire and ſword, which our Sauiour came to put into the world, and that flame, which Sathan and his inſtruments kindle. As for thoſe, who are indued with the wiſedome whereof *Iames* ſpeaketh, which is peaceable and lowly and heauenly, they are ſo farre off from kindling of diſſentions, or rayſing vp tumultes: that either by their authoritie or counſaile or grauitie or long ſuffring they appeaſe all the ſtrifes, and quench (as it were) the fires, which ariſe and begin to kindle: when *Seba* the ſonne of *Bochri* through his ſedition and pride had ſubdued the Citie Abela, and by reaſon of his conſpiracie it was now in danger of ouerthrowing, a certaine wiſe womã deliuered and freed it from the ſiege, by appeaſing the wrath of *Ioab*, who went about to deſtroy it. 2. Sam. 20.

9 If a wiſe màn debate a matter with a foole, whether he be moued to wrath, or whether he ſmile, yet is there no quietneſſe.

They are noted with infamie in this ſentence, who are vnreconciliable and paſt amendment. Albeit the wiſe pacifie ſome vnrulie people, as in the ſentence before ſet downe hath bene affirmed: yet other there are, who neuer cã or will be perſwaded to ceaſe from their tumultes or wicked courſe, which they haue entred into. Two meanes commonly are vſed by the godly and prudent ſeruants of God, vnto the reclayming of fooles (by whom proud, wrathfull, ſtubburne, ignorant and wicked perſons here are meant) from their follie and madneſſe. The former of theſe is, to be *moued*, as here *Salomon* ſpeaketh, that is to ſay, to be in good ſadneſſe, to deale earneſtly, to looke with a ſterne and auſtere countenance, to alledge weightie reaſons, or to vſe forcible ſpeeches of perſwaſion and round reprehenſion. The Apoſtle *Paule* calleth this

manner

manner of dealing a commiting vnto offenders with the rod. The other meanes is ſmiling, or as the ſame Apoſtle ſpeaketh, the ſpirit of mildneſſe, that is to ſay, humble entreatie, faire ſpeeches and friendly lookes, tokens of good will, common or ſpeciall curteſies, and ſuch like gentle meanes of winning mens hearts. Let now a godly or peaceable perſon come to inſtruct or pacifie a froward or wilfull foole, he laboureth in vayne. For either becauſe he is proud, he contemneth faire entreaties, and gentle curteſies, or becauſe he is ſottiſh and furious or malitious, he no more regardeth reaſons or rough dealing, then feathers or the wind. Such fooles the Phariſies were, whom whether our Sauiour confuted by reaſons at any time, or allured by ſoft ſpeeches, and a meeke conuerſation, he preuailed with thé neuer a whit. The other Iewes were for the moſt part of the ſame diſpoſition, who like froward childré would neither mourne after the dolefull pipe of *Iohn* the Baptiſt nor daunce when Chriſt Ieſus went about to ſtirre them vp to gladneſſe by a more chearefull pipe and tune, then his forerunner ſounded.

10 *Bloudie men hate the vpright perſon: but the iuſt ſeeke* after him.*

* His ſoule. So beneath 24.

Here is ſhewed that this is the proper note and a certain ſigne of wicked, hurtfull, and mercileſſe men, to be at deadly enmitie with euery one, who hath any goodneſſe in him. The principall reaſons of this hatred are, that the light of the one reproueth the darkeneſſe of the other, and the courſe of both their conuerſations is quite contrary. *Cain* being a bloudy man, at the beginning of the world in a manner hated *Abell* to the death. *Eſaus* wickedneſſe is in the ſcripture offred to our view in the hatred he bare to *Iacob*, *Sauls*, in his dealing with *Dauid*, the Phariſies, in their raging againſt our Sauiour. This muſt needs

be a great sinne, seeing the enmities, which are exercised against the godly endued with heauenly graces, redound vnto God the authour of euery good thing.

Psal. 142. But they, who feare God, seeke the soule of the righteous, that is, loue him, and labor to preserue his life. For so this phrase is vsed in the scripture, and is here to be taken, as the opposing of the latter part of the sentence vnto the former, manifesteth. The bloodie hate the vpright to the death, but the iust loue his life most dearly. Euery one then is to take heed that he be not among the number of those, who loue not good men, as *Paul* admonisheth. 2. *Tim.* 3. Alwaies the godly haue shewed themselues carefull of practising loue toward the saints, as may appeare in *Obadias* feeding of the prophets in a caue, *Ebedmeleches* drawing of *Ieremy* out of the dungeon, the disciples compassing of *Paul*, and letting him downe in a basket.

* In the latter part.

11 *A foole vttereth his whole minde, but a wise man * holdeth it backe.*

Before. 14. 33. & 15. 2. 28. As before often in this booke the sin of blabbing and babling hath bene reproued; so here againe it is checked. The roote of it is folly, for when men haue no discretion, nor power of themselues, either they blaze abroad their owne secrets, or prattle of their friendes intents, sayings, and doings, or obiect vnto their aduersaries the faultes, which they knowe by them, or expresse and bewray the trouble and miserie of their owne hearts, and estates. But he who hath a staie of himselfe, and is indued with discretion, will reserue his speech vntill the fittest seasons, that therin it may be most forcible, and therby do most good, yea sometimes hee will passe things ouer with perpetuall silence. This wisedome was in *Iacob*, who kept in his minde, when his daughter was rauished, and in *Dauid*, who answered not when *Shimei* railed on him, and in *Gamaliel*, who commanded the Apostles first

to

to be put out, and then ſpake his minde.

12 *All the ſeruants of a ruler, which hearkeneth vnto lyes, [are] wicked.*

Another vice is here condemned, to wit, the receiuing of falſe tales, or opening the eare willingly to heare euill reports againſt any. This ſin is to be auoyded by all, according to the commandement of the Lord. *Thou ſhalt not receiue a falſe report, nor put thy hand with the wicked to be a falſe witneſſe.* Exod. 23. It is contrary to the law of God and to charitie. He, that carrieth Satan in his eare, is no leſſe blame worthie, then he which carrieth him in his tongue. Vntruthes are cheriſhed and foſtered as it were by thoſe, who are too light of beliefe. But this credulitie in admitting of euery vaine and falſe rumour, is eſpecially to be ſhunned by rulers in church, common wealth, or priuate families. For all the inferiors commonly follow the example of their ſuperiors. Againe, when ſeruants ſee their maiſters delighted in hearing complaintes and tales, to pleaſe them, or to winne fauour, or to diſcredit the good, they wil bring many lies into their eares. Moreouer, the gouernours, which are giuen to this vice, will not delight in any vnder them, who will deale plainly and truly, but will put ſuch out of their ſeruice. Thus it commeth to paſſe, that all the ſeruants of ſuch a ruler are wicked, being either heretikes or flatterers, or whiſperers, or giuen to ſome ſuch vice. Indeed ſometimes it may fal out, that an *Obadia* may lurke in *Achabs* court. But this is rare, and commonly the ſway goeth another way. Who were *Saules* courtiers but *Doeg* and ſuch backbiters? Such then, as are the ſuperiors, vſually, ſuch are thoſe, who are vnder their power and gouernment. If the maiſter and miſtreſſe in a family be zealous, zeale will be found oftentimes in the loweſt ſeruant, which goeth to the doore, as may appeare in *Rhode*. If they be lukewarm,

it may be obserued, that their children, and those, who attend on them, be neither hot nor cold. Finally if the heades of the family be prophane, amongst those, who are in the houshold, nothing is to be perceiued, but irreligiousnesse, worldlinesse, brawling, pride and wantonnesse.

Of the poore man and the man of industry.

13 *He * that is rude, and he that is wittie, meete togither, the Lord lighteneth both theyr eyes.*

This instruction tendeth to disswade vs from partialitie. To this end is shewed first, that there are two sortes of people in the world of a diuerse disposition, the one poore in wealth or gifts of the minde, the other rich and endued with abundance of outward blessings or spirituall graces. In one word, some are baser and some more exellent. Secondly, these people of contrary estates or dispositions by the course of the diuine prouidence, are sayd to meete togither, either in church or streete, or some priuate house, or any place vpon occasion. The learner commeth to the teacher to heare, the poore to the rich to receiue alms, one for one intent, another for another. Thirdly, *The Lord lighteneth both their eyes.* There is no respect of persons with that heauenly sonne, who lighteneth euery one, who commeth into the world. In the Lord both of them liue, mooue, and haue their being. The father of mercies causeth his Sunne to shine, as well on the one, as on the other. He created & redeemed them both. None therefore is to be despised by such as feare God for his wants or low degree. *Brethren* saith *Iames, Haue not the faith of Christ in respect of persons.*

hn 1.9.

ct.17.
lat.6.

o.22.2.
mes.2.

n faithfulsse.

14 *The throne of that king, * who faithfully iudgeth the poore, shall be established for euer.*

Magistrates are aduised in this instruction to follow the example of the Lord, who regardeth both the poore

poore and the rich. In like sort then rulers are to defend not onely the wealthie in their right, but the needie. Yea in as much as the poore, the fatherlesse, and the widow are weake, subiect to many dangers, and not able to resist the violence of the mightie, good rulers are especially to protect them, and deliuer them from the hand of the oppressor. So doing, they shall be established for euer, that is a long time, as this word is often taken in the scripture. A fuller exposition of this sentence, is to be fetcht from the 7. verse of this chapter, and from the 14. chapter. 20. verse, and the 28. chapter. 5. verse.

15 *The rodde and reproofe giue wisedome: but a *childe left to himselfe, shameth his mother.* *Or boye.

After that *Salomon* hath giuen an admonition to magistrates, whereby they might be directed in well gouerning the common wealth, he giueth now certaine precepts, concerning the right ordering of youth in a priuate family. This admonitiō tendeth to stir vp parents to traine vp their children in the feare and nurture of the Lord. In the former part of it a blessing is promised vnto discreet and moderate correction. *The rodde*, that is to say, stripes, when occasion shall require bestowed on a childe, *and a reproofe*, that is, a rebuke by words, *giue wisedome*, that is to say, make him modest, dutiful, religious, and a practiser of Gods commandements. For indeed true wisedome consisteth not in learning, or knowledge of worldly or spirituall matters, but in practising the law of God with a conscience. This frute of correction as it is pretious in it selfe: so it must needs be comfortable to the parents of that child in whom it is. For as before hath bene affirmed, *A wise sonne maketh a glad father*. But as it followeth in the latter end of this sentence. *A childe or boy left to himselfe shameth his mother*. Then a boy is

left to himselfe, when he is neither chastened with the rod, nor controlled by words, but cockered, as *Adoniah* was by *Dauid*. This fault is often to be found in fathers, but yet commonly it most of all raigneth in mothers, who, if they haue sonnes, especially, cannot abide that in their tender age they should be spoken to, or sharply dealt withall. For this cause here the holy Ghost especially directeth his speech to mothers and threateneth them. It is then a fault in parents, onely to vse admonitions, and not therewithall corrections, which are necessary, or to neglect both the one and the other meanes of bringing their children to amendment. *What childe is it* (saith the Apostle) *whom the father correcteth not?* Cockering parents will say, if so they do, they shall make their children fooliſh, but here a promise is made of the contrary, namely that they shal make them wise. But this point hath bene entreated of before, in the 22.15. and 13. 24. and 23.13.14. Onely thus much may here be obserued, that such as at Gods commandement wil not correct their children with the rodde, would hardly with *Abraham* take the knife, to slay them, if the Lord should enioyne this for their triall.

16 *When the wicked encrease, sinne encreaseth: but the iust see their fall.*

As in the former verse, the pretious fruite of the vse of correction hath bene declared: so here the fearfull hurt and inconuenience, which falleth out by the neglect therof is insinuated. Hereby it commeth to passe, that wicked persons encreasing in age, in number, in power, encrease in sinne also, being not babes in malitiousnesse, but growing to the top of all impietie and iniquitie. Euen as a man proceedeth to his iust stature by degrees, & the bodie, which is litle at the beginning, waxeth great in processe of time: so is it with sin. *Euerie man* (saith *Iames*) *is drawne aside,*

and

and deluded by his owne concupiscence, and concupiscence hauing conceiued bringeth forth sinne, and sinne being perfected bringeth forth death. Now then, sinne and the wicked man are as it were twinnes euen borne togither, and both louing, liuing, and growing togither in like sort. And euen as the thorne or briar whilst it is in the bud or greene, may be handled and hurteth not, as afterward it doth, but the longer it continueth and groweth, the sharper and more harmfull it waxeth: so the elder the wicked man is, the more sinfull he becommeth, and the more the vngodly encrease either in number or strength, the more wickednes spreadeth, till at the last by a generall backsliding, all flesh corrupt their waies. At the beginning of the doctrine of the Gospell, the Iewes were somewhat pliable, and the most obstinate of them, raged not so much as at the last they did against our Sauiour. The Egyptians oppressed not the Israelites at the first, but at the last they came euen to drowne their infants, and to make most vile bondslaues of them. But as here is added, that the righteous shall see the fall of the wicked: so the Israelites at length beheld the Egyptians drowned in the sea. *Dauid* notably painteth out this matter in the Psalme, saying, *Whilest as yet your prickles shall not be felt, the prickles of eglentine, he will destroy both that which is quicke, and that which is dried vp. The iust shall reioyce, when he shall see vengeance, he shall wash his feete in the blood of the wicked.* As this teacheth parents in time to apply correction; so also it serueth to encourage the godly, who are not to be troubled, but rather to lift vp their heads, when they see the vngodly to encrease euery way. *Psal.58.10.*

17 *Chastise thy sonne and he wil bring thee rest, he will also giue pleasures vnto thy soule.*

Other excellēt frutes beside that wisedome which was mentioned in the 16. verse, are shewed here to

ſpring from nurturing and correcting of children. It is a grief to parents to deale ſharply with their children, which whē they do, lightly their bowels yearne within them. But firſt here quietneſſe and reſt is promiſed vnto them for their paines. Their well nurtured children ſhal as it were bring the chaire vnto thē of eaſe and refreſhing. They will ſo dutifully behaue them ſelues in all reſpectes, that their parents ſhall neede to take no thought for them, they may quietly lye on their beds, or ſecurely ſleepe therin. Again, they will ſo diligently diſpatch their parents affaires, that they may ſit at home and take their reſt. This is one excellent frute indeede, but another is alſo added in the laſt wordes, *He will alſo giue pleaſures vnto thy ſoule.* Euen as ground well tilled and dreſt, or trees well pruned and looked vnto, bring foorth to the huſbandman ſweete flowres & daintie frutes and food: ſo the well nurtured child will vtter ſuch gracious ſpeeches, do ſuch righteous deeds, haue ſuch comely geſtures, and practiſe ſuch obedience and thankefulneſſe toward his parents, as that his fathers ſoule ſhall much more delite in ſuch vertues of his, then *Iſaacs* ſoule delited in veniſon, or the ſauerie meate, which *Iacob* brought vnto him. See examples of the truth hereof in *Iſaac, Iacob, Ioſeph.*

Or when the viſion is not.

18 *Whē there is no viſiō, the people are made naked, but bleſſed is he that keepeth the law.*

Both the ignorance of miniſters and the diſobedience of people, herein are taxed. By *the viſion* is meant the doctrine of the word of God, which the Prophets (who were called in old time ſeers) receiued by viſions & by reuelatiōs. The viſion is ſaid then not to be, when ſound doctrine is not taught at all, but there is a miſerable famine of the word. Againe, when as the word is ſometime expounded, but not ſincerely, diligently, and ſoundly, ſo that the people

om priuat families Salomon meth to the urch.
Sam.3.2.
Sam.9.
ey.1.
mos.8.

may

may be as sheepe without shepheards in the midst of great plentie of such as take on them to be teachers. *Math.9.*
Moreouer, whē of the preaching of the word is made light account, so that prophesie is despised as a thing not necessarie. *1.Thes.5.* Last of all, when God hath in vengeance shut vp the eyes both of teachers and hearers, so that the word of God, or the vision is to the learned as letters sealed, which he cannot open, and to the vnlearned, as letters, which he cannot read. *Esay.29.9.* Alas how can it be, but that people must needes be made naked, when by reason of the want of the vision, they must needs lye open to Gods wrath which hangeth ouer all vnbelecuers, &, as a company of naked soules, and like to the Israelites, whom *Aaron* is said to haue made naked, want Iesus Christ the robe of righteousnesse, and happinesse, want faith, want mortification and sanctification, want the whole armour of God & *Ephe.6.* the wedding garment? How is it possible but that *Math.22.* their soules must needes be pined away, and starued for want of spirituall foode and comfort in the midst of temptations and afflictions? And will it not come *Amos.8.* to passe, that such poore people walking as heathen in the darknesse and vanitie of their mindes, will rush into errors, fall into idolatries, breake out into blasphemies, runne into all sortes of sinne, follow after witches, finally degenerate into the nature of brute beasts, & waxe worse thē they? But on the other side. *blessed is he that keepeth the law.* Diuerse heare the word, but it is to their condemnation, and therefore the outward enioying of the exercises of Religion maketh not any happie, but rather those it maketh most miserable, who onely are partakers of them, and are not with them partakers of Gods spirit, or transformed thereby into the image of Christ, but remaine vnreformed, pratling hypocrites, such as onely haue an outward shew of godlinesse, but deny the power thereof in their deeds. But the happinesse

of that man on the contrary side, is vnspeakable, who
Iames.1. is not a forgetfull hearer, but a doer of the word, who beleeueth in Christ Iesus, who bringeth foorth good frutes as a tree planted by the riuers side, and that in due season and without withering, finally, who groweth dayly in all sortes of gifts of the holy Ghost. For this sound and true Christian, shall by the meanes of the word, which he firmely keepeth, be directed in all his particular actions, preserued from sinning against the maiestie of God, comforted in the midst of all his afflictions, and after that God hath poured vpon him many blessings in this world, be made an heire of the kingdome of glory, which is in heauē. Although prophane *Esau* shall seeke this blessing with teares, they shal not finde it, but as our Sauiour testifieth in the Gospell, *blessed is he*, (and surely he onely) *who heareth the word of God and keepeth it.*

19 *A seruant is not to be chastened with wordes alone, when as vnderstanding, yet he answereth not.*

Stubburne & disobediēt seruants are here shewed to be of so vile a disposition, as that rebukes by words alone will not make them do their dutie, and therefore they must be beaten with stripes. Some seruants are so stout, that whē they either are called to come to their maisters, they will not come, making shew that they heare them not, or when a question is asked of them, they will hold their peace of a curst stomach. These are of the nūber of those, who whē they heare, do not answere, and such birdes as can speake and will not speake, must be made to speake. But such againe are of this sort, who though they say, they will do all which their maisters enioyne them, yet answere not their commaundements by putting them into practise, in which sense the word of answering is oft vsed in the Scripture, as where the Lord is said

to

to answere those his suters, whose prayers he graunteth. It seemeth that our Sauiour had relation to this prouerbe, when he saith, in the Gospell, that *the seruant, which knoweth his maisters will, and doth it not, shalbe beaten with more stripes then he which knoweth it not*. Let seruants in families according to the exhortation of the Apostle, *be subiect vnto their maisters, seruiceable in all things, not gainsaying them*. Let those, who professe thé selues to be the seruants of God, when they know their dutie out of the word, not neglect to practise it, lest the Lord lay on them his scourges of pouertie, sickneſse and other afflictions. Tit. 2.

20 *Hast thou seen amā hastie in his words? There is [better] hope of a foole, then of him.*

As disobedience and sullenneſse is a bad propertie in seruants: so likewise is a quicke and talkatiue toũg here condemned both in them after a speciall manner, and in all generally as a great fault. The foole, which is slow of speech, and speaketh sparingly, sinneth and offendeth for want of matter or of wit. But the pratler, which is quicke and busie of his tongue, so that he giueth his neighbour or maister a crosse answere, and quip without any studie, offendeth by reason of an ill habite, and an arrogant spirit. This vice of babling is at all times to be taken heed of, but especially in prayer, as the wise king exhorteth in the booke of the Preacher, saying, *make no hast with thy mouth, and let not thy minde be swift to vtter any thing before God*. For a fuller expositiõ of this sentence returne to reuiew the notes set downe on the 26. chapter of this booke and the 12. verse. Eccles. 5. 2. & 10.

21 *He that bringeth vp his seruant daintily, from his youth, shall* at the last be bereaued of his children.* * In his end.

As all are the worse for libertie: so here is shewed that such, who be of a seruile estate or condition,

thereby of all other are moſt ſpoiled and corrupted. Seruants are then brought vp daintily, when they are lifted vp to great offices, whereof they are not worthy, or clothed with fine apparell, or fed with good cheare, or ſuffred to haue too much eaſe, or familiarly ſpoken vnto and intertained. When they are tried to be faithfull, they may be truſted lawfully with great matters, and put in high places as was *Ioſeph*. But to aduance or let looſe the bridle vnto ſome natures, is to ſpoile them, according as this wiſe king found by experience, who placing *Ieroboam* his ſeruant ouer the familie of *Ioſeph* and his workes or munitions, felt him at laſt an heauie aduerſarie and rebell. And indeede the inſolencie of ſuch beggers ſet on horſebacke, is intolerable, as is inſinuated in the latter part of this ſentence. They will not only beate their fellow ſeruants, as is ſhewed in the parable of the Goſpell, but ſlay or put by and hurt their maiſters children. *Zimri* the ſeruant of *Ela* king of Iſraell was by him ſo aduaunced & eſteemed, as that he was placed Captaine and ouerſeer ouer the halfe part of his chariots. But within a while *Zimri* affecting to be a Lord, not onely ſlue *Ela* his good maiſter, but the whole ſtocke of *Baaſha Elaes* father.

1. *King.* 11. 38.

1. *King.* 16. 11.

22 * *A wrathfull man ſtirreth vp ſtrife, and a* * *furious man is full of tranſgreſſions.*

* *A man of wrath*
* *A Lord of anger.*

As too much remiſneſſe: ſo wrath is to be taken heed off. Let anger be kindled neuer ſo little in any, the wrathfull perſon will prouoke ſuch as he dealeth withall, vnto brawling, or fighting, either by his irefull lookes, or croſſe ſpeeches, or haſtie ſtrokes and blowes. But if anger increaſe in any great meaſure, ſo that it burning into a flame, maketh the perſon therewith enflamed furious, it not onely breedeth contention, but bringeth forth a great number of ſinnes of ſundry ſortes. For the furious perſon curſeth,

seth, sweareth, slandereth, enuieth, murmureth, and is ready to commit murder. See a very like sentence, *Iames* 3.16.

23 *The hautinesse of a man casteth him downe, but honor lifteth him vp, who is cast downe in spirit.*

This point hath oft bene handled, as namely in the 22. Chapter of this booke and the 15. verse, also in the 28. Chapter and the 17. verse. Briefly the meaning of this sentence is thus much, to wit, that the pride of heart lifted vp either in regard of some gifts whether outward or inward, or by reason of some secret rebellion and contempt of God, shalbe an occasion of bringing that hautie person to low degree and wāts, who before was of high estate and indued with many blessings. Againe, that on the contrary side, the humilitie and lowlinesse of the spirit cast downe vnder the mightie hand of God and giuing honor to men, shall be as it were a piller to vphold all those graces and blessings, whereof the partie therewith indued is already made partaker, and furthermore as a step to greater honor, shal encrease his dignity and prosperitie in euery respect. For he that lifteth vp him selfe, shalbe brought low, and he that humbleth himself shalbe exalted. *Adam*, *Pharaoh*, and *Nebuchadnezzar* may be witnesses on the one side, and *Dauid*, the virgin *Marie*, and *Elizabeth*, on the other, of the truth of this sentence.

24 *He that is partner with a theef, hateth him selfe, and he, which hearing cursing, declareth it not.*

We are herein taught to be farre off from communicating with sinners, as to rebuke and reproue those offences, whereunto we are priuie. All men generally count it a wicked thing to steale, and many, who are

euen without all feare of God, will not rob or pilfer themselues, but a great number make no bones to be accessary vnto euill doers, and are glad when they may haue any share in a rich bootie manfully gotten. Howsoeuer such may thinke themselues to be better then theeues: yet the Prophet *Esay* maketh them all one with them, when he saith, thy Princes are the fellowes of theeues. Now here is shewed that not onely these partakers with euill doers are in fault, as well as they, but that they shall not escape punishment. For thus much is meant when it is said, that they hate their owne soule or them selues, that is to say, they make themselues subiect to danger of law, to infamie, and to the wrath of God, in as much as theeues and robbers shall not inherite the kingdome of God. The Lord by his Prophet threatneth such, affirming, that in as much as they saw a theef, they consented to him, and were partakers with the adulterer, therefore he would reproue them and set their sinnes in order before them. But as he draweth on him selfe the Lordes iudgements, who communicateth with theeues in their spoiles, & euill deeds: so he also offendeth & casteth himself into his wrath *which hearing cursing, declareth it not*, that is to say, who hearing any to blaspheme, to sweare, or otherwise abuse his tongue, telleth him not of his fault, if he be such a one, who it is wisedome to reproue. This to be the naturall sense of these words may appeare by that mother sentéce, vnto which this verse is referred, which is set downe in the fift Chapter of Leuiticus 1. verse. *Also when one hath sinned and he hath heard the sinne of blasphemie, whereof he is witnesse, whether he hath seen it, or whether he hath heard it, if he tell it not, surelie he shall beare his iniquitie.* In which place as appeareth by the sute of the whole Chapter, the Lord speaketh not of publicke but of priuate offences, and not of accusations brought vnto Magistrates, but of priuate admonitions. Many a one,

Esay.1.

1.Lev.6.

Psal.50.

Thus Tremellius and Iunius also take it.

one, who heareth his neighbour vſe moſt execrable ſpeeches, herein thinketh him highly to offend, and is ready in heart to condemne him. But although he let him proceed, or open not his mouth at all to declare his fault vnto him: yet he blameth not himſelfe, becauſe he knoweth not or doth not conſider, that his ſuffering of his neighbours ſinnes to paſſe without any controlment vſed by him, maketh him ſubiect to the puniſhment due thereunto. Well then to ſtir vp euery one to pull his neighbour out of the fire, here is ſhewed, that ſilence kept in ſuch caſes, cauſeth vs to incurre the recompence due to other mens offences. Let vs then, as the Apoſtle exhorteth, follow the nature of light, which not onely hath no fellowſhip with darkeneſſe: but reproueth and declareth the workes thereof. Let vs practiſe the commandement of our Sauiour, if our brother offendeth vs, to tel him betweene vs and him. If our brother (I ſay) for as for ſcorners, another courſe is to be taken with them.

25 *The *fearfull man laieth a ſnare before himſelfe: but he, which truſteth in the Lord, is placed on high.*

*The trembling of a man.

As in the verſe going before, the effectes of communicating in ſinne or winking thereat, haue bene ſhewed: ſo in this the contrary workings of infidelitie and faith are declared. The ſpirituall feare and ſonlike reuerence of God, is a fountaine of life, as before in this booke hath bene affirmed. Againe the naturall feare of dangers, of troubles, & of death is not to be reproued, ſo long as it keepeth in compaſſe, or is ſanctified by the ſpirit of God. But here a ſlauiſh & helliſh feare is ſpoken off, ſpringing from infidelitie, and troubling the mind aboue meaſure, with the dangers or euils of this life or the world to come. This feare worketh a ſnare, euen death and deſtruction, euen as the Apoſtle ſaith, the ſorrow of this world

doth. For first, he which feareth the faces of men or troubles, runneth by this meanes into many sinnes, as to leaue his calling, to trust in carnall helpes, and to deny the truth of God. Secondly, he giueth the aduersaries great aduantage ouer him, whom by reason of his feare, he is not able to resist, and who on this occasion are emboldened. Thirdly, by extreeme passions his senses are bound, his spirits dulled, his bodie cast into diseases, and his minde faileth and fainteth. Last of all, in as much as he doubteth of the fauour of God, by this meanes hee doth incurre eternall damnation, seeing the fearfull shall haue their portion in the lake, which burneth with fire and brimstone. As then the fearfull beasts and byrds fall into pittes, and inwrap themselues in snares: in like sort the timorous persons draw the iudgements of the Lord vpon themselues. There are a great number in the world, which are farre from this feare, and yet no neater to happinesse, if not further off from it then the timorous. For they feare neither God nor man, but presumption embraceth their neckes as a chaine. Their destenie hath before bene set downe, that they shall fall into euill. *But he, which trusteth in the Lord, is placed on high.* The person, which is secure of the good will of God, which constantly suffereth afflictions, and valiantly as a souldier of Christ, proceedeth in well doing, shall be safe and sure vnder the Lords defence, in as much as he will be as a rocke, as a tower, and as a castle vnto him. For first, nothing shall touch such a one to do him hurt. Secondly, the Lord euen in this world will oftentimes preserue him, as may appeare in the 11. Chapter of the Epistle to the Hebrewes. Last of all, his soule after death, shal mount vp to heauen as to a fenced citie. *Dauid*, *Daniell* and *Paul*, may be witnesses of the truth of this doctrine.

Psal. 91.

27 *Many do seeke the face of the ruler, but*

* *euerie*

euerie mans iudgement is from the Lord. *A man

Prepoſterous ſuing for fauour is here condemned, as before inordinate feare was reproued. To ſeeke for redreſſe vnto rulers, or to ſue for fauour at their hands, is not vnlawfull. But firſt we muſt put vp our ſupplications into the court of heauen. So did *Heſter* and proſpered, but the rulers of Iſraell taking a contrary courſe, & going firſt to *Pharaoh*, had ill ſucceſſe. Let vs then take heede that we put not our truſt in Princes, for they are deceiptfull. Againe their hearts are in Gods hand, finally they haué no power, but that, which is giuen them from aboue.

27 *The wicked man is an abhomination to the iuſt, and who is vpright in way, is an abhomination to the* * *wicked man.* * Of iniquitie

The effectes of wickedneſſe, and of righteoſneſſe on the cõtrary ſide, are herein noted. *The wicked man is an abhomination to the iuſt*, that is, the juſt abhorre the vngodly iuſtly and according to their deſertes. For in deede, what fellowſhip is there betweene righteouſneſſe and vnrighteouſneſſe, or the ſeede of the woman and the ſeede of the Serpent? The godly then muſt needs hate the wicked, yea they cannot but abhorre them euen as the dung of the earth, which mẽ remoue farre from their ſenſes and habitatiõs. Now, *he who is vpright in way is an abhomination to the wicked man*, alſo on the contrary ſide, that is, the godly or righteous perſon is vniuſtly hated by reaſon of the euill diſpoſition of the vngodly. For otherwiſe, euen the moſt wicked haue cauſe inough giuen them by the righteous to loue them. But they hate the juſt, firſt becauſe their workes are good, ſecondly becauſe they will not runne to the ſame exceſſe of riot with them, thirdly becauſe they reproue their ſinnes, and laſt of all becauſe they are not of this world. Indeede

the godly loue the wicked as they are gods creatures, but in regard of their sinnes they hate them, yet in such sort as the Phisition doth hate the disease, and not the sicke person. When the wicked man is conuerted, there wil be an agreement betweene him and the righteous, but vntil that time, in as much as they are of contrary dispositions and courses, there can be no true loue betweene them. Of the truth of this doctrine *Cain* and *Abell*, *Isaac* and *Ismaell*, *David* and *Saul*, Christ and the Iewes may be witnesses.

THE XXX. CHAPTER.

1 *A gathering together of the wordes of Agur, the sonne of Iaketh. The saying of that man concerning Ithiell, concerning Ithiel (I say) and Vcall.*

2 *Surely I haue bene brutish [since] I haue bene a man, neither is there the vnderstanding of a man in me,*

3 *Neither haue I learned wisedome, or knowen the knowledge of holy things.*

4 *Who can ascend vp to heauen or descēd? who can gather the wind in his fists? who can bind the waters in his cloke? who can establish any bounds of the earth? what is his name? and what is his sonnes name, if thou canst tell?*

5 *The whole word of God is most perfectly purified, he is a backler to those who betake them selues to him.*

6 *Adde not to his wordes, that he reproue thee not, and thou become a lyer.*

IN theſe verſes we are to obſerue, firſt the title; ſecondly ſundry inſtructions. In the title we are to note the author of the parables following, the authoritie of them, the firſt meanes of publiſhing them, finally a certaine perſon or perſons concerning them, or whom they concerne. The author of them was *Agur* the ſonne of *Iaketh*, whoſe name elſewhere in the Scripture is not recorded, but by his prouerbes it appeareth, that he was a man indued with rare and excellent knowledge. Some thinke that *Salomon* is here called *Agur*, but it appeareth that they are deceiued, ſeeing *Agur* is here plainly affirmed to haue bene the ſonne of *Iaketh*, but it is manifeſt that *Salomon* was the ſon of *Dauid*. Moreouer ſeeing the author of theſe ſentences ſheweth in the 7. verſe that he made a petitiō, neither to haue much riches nor to be extremelie poore, it is euident that he was not *Salomon*, whom God called to a kingdome, and greatly enriched with all ſtore of ſubſtance. Neuertheleſſe, albeit *Agur* was not *Salomon*: yet the ſpirit, which was in *Salomon*, was in him, yea the ſame gift of ſpeaking by darke ſayings being beſtowed on him, made him in the ſame kinde with *Salomon*, to be profitable vnto the Church of God. As for the authoritie of this booke, it may be gathered hence, that it is termed an abſtract of *Agurs* ſentences, or as the Hebrew word doth alſo ſignifie, *a propheſie*. For herein thus much is inſinuated, that the ſpirit of God allowed of them, firſt inſpiring *Agur*, ſecōdly mouing the penners of this treatiſe to ſet thē down in that order, wherein now we haue thē. As touching the meanes of publiſhing theſe ſentences, this was done by *Agur* him ſelfe, and at the firſt not by writing, but by word of mouth. For it is not ſaid, the writings, which he pēned, but the words which that (excellent) man ſpake. Euen as then *Salomon* vpon occaſions vttered parables, which afterward were written: ſo did *Agur*. Finally, as concer-

ning the persons here named *Ithiell* & *Vcall*, whether these wordes are the names of the Scribes, by whom this treatise was copied, or whether the friends of *Agur* were so called, to whom these sayings were vttered, or whether the sonne of God is noted by these titles, of whom chiefly the instructions following entreat, or whether *Agur* speaking of the father of lights, saith, *by Ithiell*, that is, *God with me*, and *Vcall*, or *Ve-ucall*, *I shalbe able*: (after which sort *Paule* speaketh of the grace of God with him, and saith that he is able to do all things through Christ, who maketh him strong) the matter is not great, and it commeth all to one purpose, for *Paule* planteth, and *Apollos* watereth, but God giueth the increase. *Paule* is nothing and *Apollos* is nothing, but God is all in all. Let vs learne not so much curiously to inquire after, as wisely to profit by the names and helpes of excellent persons, albeit not throughly knowen vnto vs. This doctrine *Paule* teacheth the Corinthians, when he saith, *whether any aske the question concerning Titus, he is my fellow, and fellow helper vnto you, whether of the brethren, they are the messengers of the Churches, & the glorie of Christ. Therefore shew the declaration of your loue, and of our boasting of you, in the sight of the Churches.* Thus much concerning the title. Now as concerning the instructions, we are therin also to obserue foure points, whereof the first is, that the author thereof did not know holy things by the light of nature, the second, that this is true knowledge to know God the father, and his sonne Christ, the third, that the word of God being the meanes of this heauenly knowledge is most pure, the last, that this word is to be beleeued and sincerely obeyed. When as *Agur* saith, *I haue bene brutish, since I haue bene a man, and there is not the vnderstanding of a man in me*, he plainly confesseth, and openly proclaimeth, that of him selfe he is voyde of sauing knowledge. For he which speaketh af-

ter this ſort of him ſelfe, declareth, that he wanteth his reaſon, and common ſenſe in ſpirituall things. And certainlie (as *Ieremie* ſpeaking more generally witneſſeth) *Euery man* (naturally) *is more brutiſh, then that he can perceiue, for the naturall man perceiueth not the things which belong to God*, yea *the oxe knoweth his owner, and the aſſe his crib, but Iſraell hath no knowledge, and the people of God no vnderſtanding*. Were it poſſible that Idolaters ſhould be ſo blockiſh as they are, to kneele down to a peece of wood or of ſtone, vnles they were by nature brutiſh? As concerning the ſecond point, the queſtion is demaunded, *what his name is, who aſcended vp into heauen, and deſcended, &c. and what is his ſonnes name?* The anſwere vnto the former queſtion is that it is not any mã or creature, but the true God, onely wiſe, onely mercifull, and onely iuſt, who onely doth theſe actions, as may appeare in that they are attributed vnto him. *Amos.9.* Pſal 104. *Eſay.40. Iob.38.* For firſt he by his effectes aſcended and deſcended, perfecting both heauen and earth and all their hoſts at the beginning of the world, neither doth he ſtill ceaſe working in theſe places. Indeede our Sauiour after a ſpeciall manner aſcended into heauen and deſcended, but here thoſe workes are meant, and mentioned, which the father worketh in common with him, as the mouing of the ſunne and the ſtarres, and as *Amos* ſpeaketh, the building of his vpper chambers in heauen, & the founding of his armies vpon the earth. Againe God holdeth the winds in his fiſt. There are no members of a body in the Lord, but theſe things by a borrowed ſpeech are aſcribed to him, to ſhew that there is ſomewhat like in regard of his effectes. Euen as then he, which holdeth any thing in his fiſt, hath full power ouer it to diſpoſe thereof: ſo God diſpoſeth the winds, and ruleth ouer the element of the aire. Therefore *Dauid* ſaith, that *the Lord maketh the lightning and raine, and bringeth the wind out of his treaſures.*

Ierem.10.
Eſay.1.
Gen.2.1.
Iohn.3.
Ephe.4.
Amos.9.
Pſal.135.

Furthermore the Lord bindeth the waters in his cloke, for as men vse to wrap vp things which they will carrie, and to tye vp loose trinkets in cloths and clouts: so the Lord incloseth the waters, and compasseth them about with his decree, with the bankes of the earth, & with the clouds, which in this respect *Iob* calleth the Lords bottels. *Iob.38.* The waters at the beginning were gathered by the Lord into one place, and now the sea is wrapped as it were in swaddling bands as *Iob* speaketh. To conclude, the Lord establisheth the boundes of the earth, euen as a cunning builder of an house. For at the beginning he said, *let the drie land appeare*, and now he so preserueth the earth by the word of his power, that it remaineth still firme and vnmoueable. But the name of this true God cā not be knowen aright, vnlesse also we know his sonnes name, and therfore the question is demaunded, *what is his sonnes name, if thou canst tell?* The answere hereunto is, that his name is wonderfull, counseller, the Prince of peace, God manifested in the flesh, and iustified in the spirit, coëternall, coëquall, coëssentiall with the father, he also who ascended and descended. Now then let vs know the sonne of God, and we shall know the true God. For he is the angell in whō Gods name is written, he is the grauen image of his glorie. Therfore our Sauiour saith to his Apostles. *If ye had knowē me, ye had also knowē my father.* *Iohn.14.* Now thē the summe of this diuine doctrine is that which *Iohn* setteth down, *this is eternall life, to know thee to be the only true God, and whō thou hast sent Iesus Christ*. But as touching the word of God, which sheweth these misteries, it is said, that *the whole word of God is most perfectly purified*. Albeit none by nature can perceiue the forenamed mysteries: yet by the word of God they may be vnderstood in some sort, & in some cōfortable measure. Therefore *Paul* saith to the Romanes, *Say not in thine heart, who shall go vp into heauen, for the word is neare*

in thy mouth and in thine heart. And euery part of this word is pure, both the preceptes and the promiſes, the ſtories and propheſies, finally, the law & the Goſpell. Nay it hath bene purified as the ſiluer in the fining pot moſt perfectly. For what iotte or title of Gods word euer fell to the ground? What did God euer ſay, which came not to paſſe? Yea *Abraham* found it true, euen when he was about to ſlaie *Iſaac*, the Iſraelites tried the truth of it in the firie furnace of *Ægipt*, *Dauid* had periſhed in his afflictions but for it. Philoſophie is vaine, mens words are full of deceit, fleſh and blood is fantaſticall, but the word neuer ſeduceth, neuer faileth any that laie hold on it. God therefore the authour of this word is to be beleeued, who, as is added is *a buckler to thoſe, who betake themſelues vnto him.* God therefore giueth vs his word, that faith thereby being wrought in vs, we ſhould flie to him for helpe, which doing, we ſhall be preſerued from dangers, from euill men, yea from ſinne and Satan, by his mightie power: for the Lord is not onely a light, as *Dauid* ſpeaketh, that is a giuer of good things, but a buckler, that is a preſeruer of vs from euill. Sorrow ſticketh in vs, trouble is on vs, temptations ceaſe not to aſſault vs. Satan preuaileth againſt vs, becauſe we flie not to the name of God as wee ought. But the word of God muſt alſo ſincerely be obeyed. *Adde not to his words, that he do not reproue thee, and thou become a lier.* To ſearch out with modeſtie, or to deliuer truly the ſenſe of the ſcripture, is not to adde thereunto, but to conſent vnto it. But they are ſaid to adde to the word, who infect the puritie thereof, or ſay or do any thing contrary thereunto. Such adders vnto the word, were in old time the Scribes & Phariſies, who taught for doctrines the traditions of men. *Saul* alſo when he ſpared *Agag*, added his owne carnall reaſon to the commandement of God. *Agur* diſſwadeth from adding to the word of God, by a reaſon taken from

the punishment, which the Lord vseth to bring on those, who this way offend. The Lord threatneth in the Reuelation, that he will adde vnto such the punishments written in that booke. For this sinne *Nadab* and *Abihu* were consumed with fire from heauen, and *VZZah* perished most fearefully. Last of all, the greatnesse of this sinne is shewed to the end it may be auoyded. *Lest thou be found a liar.* To belie men were a great offence, how much more then to be found a false witnesse concerning God? It is treason to falsifie and corrupt the Princes coine and image, what high treason must it needs be then, to counterfeit or corrupt the pure word of God? Let vs learne here to be content with the simplicitie of the word in all things, not adding our owne inuentions or customes, nor pursuing togither with it our profits and pleasures.

7 *Two things I request of thee, forbid them not from me,* * *so long as I liue.*

8 *Remoue farre from me vanitie, and* *lying: *giue me not pouertie nor riches, feede me with the food of mine allowance,*

9 *Lest being filled, I lie and say who is the Lord? Or lest becomming poore I steale, to conclude,* * *I abuse the name of my God.*

10 * *Accuse not a seruant vnto his maister, lest he curse thee, and thou be* * *blamed.*

* *while yet I die not,*
* *A word of lying.*
* *Lie hold on.*
* *Offend not with thy tongue.*
* *Or arraigned.*

These verses containe a praier, which *Agur* made, and an admonition which he gaue. In the praier we are to obserue the preface, which he vseth to the lord before it, and the matter of it. The preface is this, *Two things I request of thee, forbid them not from me, whilst I liue.* There is no doubt but that *Agur* desired euen a thousand things at Gods hands, for he stood in need

of

of ſo many neceſſaries, yea and of infinit more, as alſo we all do. But he begged two things principally & particularly as moſt needfull for him, in regard of glorifying God, and his owne good. Let vs learne by his example to looke before we come to pray, what we ſtand in need off eſpecially, and to conſider what ſutes we will put vp to the Lord. Now as concerning the time, wherein he deſireth to enioy the things for which he praieth, it is ſo long as he ſhould liue, not for a day, or moneth, or yeare onely. Hee doth then craue (as it were) not a leaſe, but a fee ſimple of the Lords benefits. So doth *Dauid*, when he ſaith. *One thing haue I intreated of Iehouah, that I will requeſt, euen that I may remaine, in the houſe of Iehouah, all the daies of my life.* Pſal. 27. The matter of the praier conſiſteth of certain ſutes, and of certaine reaſons of thoſe ſutes. The ſutes are of two ſorts, as firſt for the graces deſired, ſecondly for the meanes, whereby thoſe graces may be attained. One of the graces is, *Remoue farre from me vanitie*, that is to ſay, let not pride, vnthankfulneſſe, worldlineſſe, or idolatrie, or ſuch like vanities of this world, take hold on me at anie time. The prophet in the pſalme affirmeth this to be one of the properties of a citizen of heauen, *That he lifteth not vp his ſoule vnto vanitie.* Pſal. 24. Certainly it is a verie hard thing not to truſt in riches, or not to delight in this world aboue meaſure, and therfore we are no leſſe earneſtly then *Agur* did, to ſue for this holy grace. The other grace by him requeſted is, *That a falſe matter or a lying ſpeech, may be remoued from him*, that is to ſay all vnfaithfull dealing, craft, forgerie, couſenage, periurie & hipocriſie. The prophet in the pſalme in like ſort, ioyneth both theſe togither when he ſaith, *How long will ye loue vanitie, and ſeeke after leaſing?* Pſal. 4. This is a ſpecial and a rare grace, as may appeare in that all eſtates of people in all places almoſt, are giuen to diſſimulation. The Apoſtle willeth vs to put away lying, but before we can ſo do, we Ephe. 4.

must pray that the Lord would remoue it farre from vs. Now as concerning the meanes of attaining to these two graces, *Agur* in the former place requesteth, that he may not haue too litle, saying, *Giue me not pouertie*, that is to say, suffer me not throughout my life to be in extreme want, as not to haue food and raiment, or the necessaries of this life. It may be thought by some, that this desire to auoyd extreme penurie in *Agur*, was not lawfull. For was not *Lazarus* exceedingly poore, and yet the seruant of God, and not driuen by his want to vnfaithfull dealing? Again, was not *Paul* needie oftentimes, and yet walked vprightly, because he knew how to want, and how to abound? Rather as it may seeme, *Agur* was to pray for that gift, which *Paul* had, then that he should not be so extremely poore. But in as much as *Agur* doth not abhorre pouertie simply, or otherwise, then for the danger of sinning, which it bringeth men often vnto, and might cast him into, and for the obtaining of truth and plaine dealing: his heart being rightly disposed, the praier which he maketh to this entent is holie, and was acceptable no doubt vnto God. In this sort to the ende we may glorifie God the better, we may pray against sickneſſe and aduersaries, & wants, including alwaies this condition as he did, (to wit if God saw it good for him) and to this effect, that we be neuer tried aboue that, which we shall be able to beare. In the next place, *Agur* praieth and saith, *Giue me not riches, feed me with the food of mine allowance*. A seruant of God (as appeareth in *Abraham*, *Dauid*, and *Ioseph* of *Arimathea*) may haue riches, and yet performe his dutie. *Agur* thē simply praieth not against wealth, or altogither condemneth riches, but he requesteth that he may haue the food of his allowance, that is the daily portion which God hath cut out for him in his decree to the supplying of his wants, and the furthering of him in his seruice, be it neuer so meane, rather

Luc. 11.

rather then such abundance, as would be an hinderance of him in holinesse, or an inducement to commit euill. Thus to pray against abundance, is as lawfull, as when we come to a table well furnished, to beseech the Lord that we may take so much of the food set before vs, as may strengthen our bodie, and make our soules more fit to his seruice, and not cramme in more, then wil do vs good, or so much as will oppresse our hearts. As concerning the reasons of *Agurs* praier, one of them is, *Lest being filled I lie and say, who is the Lord?* Although riches in themselues moue not men, nor bring them to forget or blaspheme God, yet when vanitie is not remoued from the rich possessors thereof, such effects do alway follow, and therefore *Agur* here sheweth, that he made his former praier not without iust cause, and to an holie end. Sometimes the vngodly rich say with *Pharaoh*, who is God, euen in open termes and speeches. But indeed all of them deny him, not accounting of the exhortations of the word, and giuing themselues to trust in Mammon, to ease, to brauerie, to surfetting, and a thousand vices. For men are as brute beasts which kicke when they are well fed, yea the godly (as may appeare in *Iehosaphat*) waxe worse through abundance, so dangerous a thing it is to stand on an high mountaine of prosperitie. *Deut* 32.

The other reason is, *Or lest becomming poore I steale, to conclude, I abuse the name of my God.* Although a true worshipper of God will rather starue then robbe: yet necessitie is a sore prouocation, mouing to take other mens goods away by stealth. Certainly the estate of such, who are extremely poore, is verie grieuous and vntollerable vnto flesh and blood. He that otherwise would abhorre theft: yet when he is pinched with famine to satisfie his greedie bellie, wil now and then pull from his neighbour, or periure himselfe, or so behaue himselfe, as that through his misdemeanour the name & Gospell of God is ill spo- *Rom.* 2.

ken off. To be then in the pit of pouertie below, is perillous, as well as to be on the toppe of prosperitie on high. Thus much concerning *Agur* his praier, now as touching his admonition, *Accuse not a seruant* (saith he) *vnto his maister, &c.* That is to say, prouoke not, nor wrong the least or lowest person in the world, but as much as is possible liue peaceably with all, and deale rightly with euerie one. Great offences of children and seruants are to be made knowne to parentes and maisters, for taking of which course, *Ioseph* is commended in the scripture. But to complaine to the maister of euerie light fault, which the seruant committeth, were great rashnesse, to appeach him falsly great iniurie, finally to incense his maister to deale roughlie with him, great crueltie. Such cruell dealing is forbidden in Deuteronomie, where the Lord chargeth, not to deliuer a seruant to his maister. The reason why men are to abstaine from accusing seruants is, lest they in the bitternesse of their soule, praying God to reuenge & plague their accusers, those, who haue accused these poore creatures, feele his iudgements. The curse, which is causelesse, shall flie away, but the Lord heareth the curses, which wrong and miserie causeth, as appeareth in the 22. chapter of Exod. 23. verse.

Deut. 23.

11 *There is a generation [which] euen curse their father, and do not blesse their mother:*

12 *A generation cleane in their owne eyes, although they haue not bene washed from their *filthinesse:*

* *Excrement or dung.*

13 *A generation, whose eyes how hautie are they? and whose eyelids lift vp themselues:*

14 *A generation, whose teeth [are] swords,*

and

and their cheeke teeth, kniues, to consume the poore out of the earth, and the needie from amongst men.

Here is shewed that accusers of poore seruantes, and oppressors of the needie whosoeuer, are in the number of those notorious wicked people, who of all other are most vngodly. For foure sorts of such wicked persons are in these verses rehearsed and noted. By the which number of foure, the wise *Agur* in the doctrine following, goeth about to teach vs manie profitable lessons. The first of these euill stocks or generations and kinreds are those, *which curse their father, and blesse not their mother*: that is (as *Paul* speaketh to *Timothie*) *who are disobedient vnto parents*, yea and so vndutifull and vngratious, that they wish their euill, reproch them with contemptuous speeches, and in the pride of their hearts rise vp against them. A diuine curse pronounced by those, who are called thereunto by the Lord, and vpon iust cause vttered, is no sinne at all, yea it is a dutie somtimes, albeit seldome to be practised. But those diuelish execrations, whereby without cause or a calling, euil is wished to any, or anie is reuiled, are alwaies grieuous and hainous crimes, notwithstanding that they be onely bent against those, that be of the lowest and basest condition. Now then, when as children shall spit out such poison against those, who beare the Lordes person, who are the authors and preseruers of their life, what greater degree of impietie can they come vnto? And as childrés cursing of their natural parents is a great offence: so is the rebellion of any inferiors, against their superiors. Let then euerie one take heed that he be not of the number of those, who resist or speake euil of such, as God hath placed ouer them. Let none be offended, if such there are in these times. And finally, let parents so traine vp their children, that they

2. *Tim* 3.

may be reuerent and obedient vnto them. The ſecond generation is of thoſe, who are cleane in their owne eies, although they haue not bene waſhed from their filthineſſe. Theſe here ſpoken off, are hipocrits, who either being blind with ignorance, ſee not their errors & iniquities: or elſe by reaſon of malice, perceiue not that they do amiſſe. For although they do continue in the filthineſſe of their tranſgreſſions: yet notwithſtanding they thinke that they are in a good eſtate. Of this ſort are the Papiſts, who worſhip idols, and teach damnable doctrines, and yet boaſt themſelues to be the Catholike Church. Likewiſe they which call euill good, as *Eſay* ſpeaketh, and good euil, iuſtifying themſelues in their prophaning of the ſabboth, their ſwearing, and their groſſe euill actions, and falſe opinions, as if all were well. Finallie thoſe, which ſay one thing, and do another, walking in their old euill waies, notwithſtanding their profeſſion of religion. There is none but naturally he is polluted with ſin, neuertheleſſe as concerning the elect, they are waſhed, they are ſanctified by the name of the Lord Ieſus, and by the ſpirit of our God. *Let therefore,* (as the Apoſtle exhorteth,) *euerie one laie aſide all pollution of the fleſh and of the ſpirit.* The third ſtocke or kindred as it were, is of thoſe, *whoſe eyes are hautie, & whoſe eye lids lift vp themſelues.* The proud people of the world are here noted by the ſignes of arrogancie, to wit, the caſting of the eye vpward, to behold high and loftie things, and the lifting vp of the eye lids vnto the ſame entent and purpoſe. For the eye is as it were the ſtar of the forehead, and the glaſſe of the minde. Looke what affections are in the heart, they are eaſily diſcerned by the eye. The Apoſtle *Peter* noteth out wantons hereby, that their eyes are full of adulterie. *Iacob* perceiued by *Labans* lookes, that his good wil was not toward him as in former times. *Dauid* going about to cleare himſelfe from pride, ſpeaketh thus vnto the Lord,

1. Cor. 6.

2. Cor. 7. 1.

Lord, *O Lord I am not high minded, I haue no proud lookes.* Pſal. 131.
As then the humble man is knowen by his lowlie lookes, his reuerent ſpeeches, his modeſt apparell & his plaine gate: ſo the proud perſon is diſcerned by his ſtately geſtures. Indeede many can diſſemble notably, yea it is now counted a comely and courtly grace to ſpeake curteouſly, or to giue the wall, which they oft will ſtriue to do, whoſe hearts yet are full of pride. But euen theſe at one time or other, by one ſigne of pride or other, will plainly bewray the hautineſſe of their ſpirits. For firſt they, that are proud of their wealth and ſuch outward things, will manifeſt their lofty mindes, either by coy lookes or diſdainful ſpeeches, or affecting the higher places, as did the Phariſies. Againe thoſe, who haue receiued ſpirituall gifts, and in regard thereof are puffed vp, wil with the Corinthians either by vaunting them ſelues, or cenſuring other, declare to all, how they ſtand vpon ſlippers. Finally euen they which haue receiued no gifts at all, but by reaſon of a pride in the heart, deſpiſe their neighbours and rebell againſt God, may be diſcerned oftentimes by their poyſoned malice, & vayne behauiour, as toades by their ſwelling, and bladders by the puffing of them vp with wind. The fourth generation is of thoſe, *whoſe teeth are ſwords, and whoſe cheek-teeth are kniues, to cõſume the poore out of the earth, and the needie frõ among men.* Cruell oppreſſors are noted by this laſt ſtocke or kindred, who are ſhewed to deſtroy the poore by their accuſations, tyrannie, ſtrength & wicked dealings, euen as beares, or liõs, or wolues, & ſuch beaſts, who hauing ſharpe and ſtrong teeth, deuour the ſilly ſheepe and lambes. By theſe compariſons the cutthroate dealing of the wicked is oft expreſſed in the Scripture. *Dauid* in the Pſalme ſpeaking of his deadly enemies, ſaith, *I am among the huge lyons, I lye amõg the firebrands, among mẽ, whoſe teeth are ſpeares, and arrowes, and whoſe tongue is a ſharpe ſword.* Pſal. 57. 5. *Salomon*

Prou. 12. 18. going about to note out false accusers, *there is* (saith he) *one that speaketh wordes like the pearcings with a sword,* Rauel. 9. 8. *but the tongue of wise men is health.* *Iohn* in the Reuelation describing the persecuters of the Church, which should arise, affirmeth, that their teeth were as the teeth of lions. Such are, not onely tyrants, but slaunderers, extortioners, heretikes and idoll shepheards. For such either spoile men of their liues, or most cruelly destroy their soules. In all ages there haue bene such, & now are great nũbers of them, but *wo be to thẽ* (saith *Iude*) *for they haue gone the way of Cain.* The fatherlesse, the widow, the poore tenãt, and the vnderling, can not resist or withstand these oppressors. But the Lord will take their part & reuenge their wrong.

15 *The horsleach hath two daughters* Gen. 49. 22. *giue, giue: there are three things which are vnsatiable, [yea] foure, which do not say, hoe.*

* *The shutting vp of the womb.* 16 *The graue, and the *wombe, which is shut vp: the earth is not satisfied with waters, and the fire doth not say hoe.*

These similitudes seeme all to tend to expresse the condition of the people of the fourth generation before mentioned, whose insatiable desires can neuer be satisfied, euen as the things here spoken off, neuer say there is inough. In the former of these verses *Agur* declareth, that in the course of nature there are foure things which cannot be sufficed, and in the latter, he sheweth, what these foure things are. The *two daughters of the horsleach crie, giue, giue,* that is to say, two things are not sufficed, but call for more & more, yea three things, yea foure things are not satisfied. This to be the meaning of this sentence, may appeare in that *Agur* both before and after obserueth the number of foure, and in that *Amos* vseth a like phrase, whẽ he saith, *for three transgressions and for foure,* that is for foure

foure. The wise man then here riseth vp to the number of foure, as it were by certaine steps and degrees. As if that he should haue said, the horseleach (is a worme keeping in the water, which hauing once begun to sucke mã or beast, leaueth not the skinne vntill she be full of bloud;) hath two forkes in her toung wherewith she sucketh bloud, which in regard of their greedie vnsatiableneſſe may be called, giue, giue, yea three things there are which are not satisfied, yea foure things which say not hoe. The nature of the things them selues further may induce vs thus to vnderstand this place. For first the graue in the Hebrew tongue hath his name of craving, and it is as it were a mouth, which neuer being filled, alwayes crieth no hoe. *Habakuk* speaking of the vnsatiable couetousneſſe of the Babilonian expresseth it by this comparison of the graue, saying, that *he enlargeth his soule as the graue, and is as death, which is not satisfied, but gathereth to him self all nations, and assembleth to him selfe all people.* Before in this booke hath also bene affirmed, that *as the graue & destruction cã neuer be filled: so the eyes of man can neuer be satisfied.* In like sort againe the barren wombe is not satisfied, but saith, giue, giue. It pleaseth the Lord to lay vpon some the crosse of barrennesse, so that they haue no childré which may resemble them, or beare their names, or be their heires. These commonly take their estate heauilie, and as wonderfully in this respect they are cast down, so infinit is the desire, wherewith they couet so great a blessing. The truth hereof may appeare in *Rachell*, who perceiuing her selfe to be barren, came to *Iacob* her husband and said, *giue me childrẽ, or else I dye.* But the word here vsed of the shutting vp of the wombe may be referred not onely to those, which are barren, but which are incontinent. And indeed such, as the Apostle *Peter* speaketh, haue eyes full of adulterie, and which are not satisfied with sinning. Such were the Gentiles, who, as *Paule* affir-

Habacuk. 2. 5.

Prou. 27. 20.

Gene. 30. 1.

2. *Pet.* 2. 14.

Ephe.4.19. meth of them, gaue themselues to the working of all vncleanneſſe with greedineſſe or vnſatiableneſſe. A third thing, which is vnſatiable is the earth, which being drie by reaſon of the heate of the Sunne, & ſandie, is not *ſatisfied with waters*, but drinketh vp great ſhowres of raine and flouds, which ſometimes ouerflow the ſame, ſo that within a ſhort time, no remPſal.63. nants of them are to be ſeene. *Dauid* in this reſpect going about to expreſſe the deſire, which he had to be in the Lords houſe, *My ſoule* (ſaith he) *thirſteth after thee as the drie landes.* In the reuelation of S. *Iohn* it is likewiſe ſaid, that when the Serpent did caſt water after the woman, which was couered with the Sun, the earth opened her mouth, and dranke vp that riuer of water. The laſt vnſatiable thing here mentioned is the fire, *which neuer ſaith hoe.* Euerie one knoweth, that a litle fire is able to conſume whole woods, yea whole kingdomes and nations. Therefore *Iames* ſpeaking of the deſolatiō which the tongue worketh, ſaith, *Behold how much fuell a litle fire kindleth.* And before in this booke, the wrathfull man in regard of the hurt which he doth, hath bene reſembled to fire and burning coales. Theſe properties and operations of the creatures are naturall, to wit, of fire to conſume, and of the earth to drinke vp water. But here they are ſet downe, not onely to make the workes of God knowne vnto vs, or to moue vs to conſider the courſes of nature, but to reproue ſinne, & namely concupiſcence, or an vnſatiable coueting of euill things. By the like pictures doth *Iude* reprooue the hypocrites, when he calleth them cloudes without raine, wandring ſtarres, trees without frute, and ſo forth. Yea by theſe compariſons, the ſcripture often rebuketh the vnordinate affections and dealings of men and women carried about with manifold luſts, as the Apoſtle ſpeaketh, who in generall are vnſatiable as all theſe creatures, & in particular courſes like to euerie

one

one of them.

17 *The eye that mocketh his father, or deſpiſeth the inſtruction of his mother, the rauens of the valley ſhall picke out, and the * young eagles ſhall eate vp.*

* *The ſonnes of the Eagles.*

As in the verſes immediatly before ſet downe, the eſtate of the laſt generation hath bene at large painted out: ſo in this, the deſtinie and lot of rebellious children and ſtubborne inferiours ſpoken of in the firſt generation, is declared. In the former part of this ſentence, the fault of diſobedient children is declared, which is, that they ſcorne their parentes and deſpiſe them. They are ſo farre from honouring them, that they laugh at their infirmities, tranſgreſſe their commandements, ſtrike them, or curſe them, or vſe ſome like miſdemeanour toward them. Examples of this diſobedience we haue in *Eſau*, *Cham*, *Abſolom*, and *Adoniah*, and *Iſmael*. In the latter place the puniſhment is ſhewed, which ſhal fall on ſuch rebels, their eyes ſhall be pickt out, and eaten vp, that is, they ſhall be put to death, yea an infamous death, according as the Lord willeth in Ex. 21. 17. For by the eye which is a part of the bodie moſt deare, the whole perſon is meant, and by the digging out therof, the vengeance, which ſhall fall on the perſon, is noted. But moreouer the rauens ſhall dig out their eye, or the young eagles eat it vp. As nothing is more pretious then the eye, ſo nothing more rauenous the the rauen, or more able to deuour then the young luſtie eagle full of ſtrength and vigour. Here then is ſhewed, that the birds and fowles of heauen ſhal pray vpon the carkaſes of diſobedient children, which ſhal not be buried, but want this honour: yea and that thoſe parts, which haue bene made the ſeates of ſcorning, and abuſed as inſtruments of ſin, ſhall princi-

pally be reuenged and plagued. Indeed in this life, all ſtubborn children are not plagued with this puniſhment, but the like or the ſame befalleth them in this world, or elſe in the world which is to come, ſhall befall them. When troubles and wounds betide vngratious youthes in this life, ſurely theſe are the Lordes rauens and eagles. And theſe ſometimes put out the right eye or take away the life. But when the foule feendes of hell ſhall haue leaue to flie to and picke at their ſoules, and bodies, and when the eagles of Satan ſhall be gathered about their carcaſes and feed on their eyes, then will be the torment indeed: and then ſhall this threatning be fully accompliſhed. O fearefull puniſhment then of diſobedience, yet anſwering vnto the offence. O miſerable children, who ſhall fall into the hands of Satan, and his inſtruments in ſuch ſort.

18 *Theſe three things are hid from me, yea theſe foure I know not.*

19 *The way of an eagle in the aire, the way of a Serpent on a *ſtone, the way of a ſhip in the deepe ſea, and the way of a man in a maide.*

*Or rocke.

20 *So is the way of a whoriſh woman, ſhee eateth, afterward ſhe wipeth her mouth, then ſhe ſaith, I haue not wrought iniquitie.*

Agur in theſe verſes hauing relation to the ſecond generation before ſpoken of, by three ſimilitudes declareth that adulterers and adultereſſes ſo cunningly couer their folly, for the moſt part, as that hardly or not at all they can be eſpied or conuinced. When as the eagle flieth in the aire, ſhe ſo ſwiftly paſſeth out of one place into another, that no ſign of her paſſage can poſſibly be diſcerned. Againe, when as the Serpent crawleth on a rocke, or ſtone, he ſlideth away ſo quickly and ſmoothly, that no print of his bodie, or

pro-

proportion of any part thereof doth remaine. Finally when as the waters haue come together in the place, where a ſhip hath ſailed, no monument or note of the paſſage of it doth any where appeare. In like ſort, adulterers & adultereſſes ſo cunningly diſſemble their wickedneſſe, as that notwithſtanding they continually commit folly, yet they are not ſuſpected, nor can be conuinced of vnchaſtitie. *Dauid* ſo coloured his wicked way with *Bathſheba*, by going about to make *Vriah* drunke, and by cauſing him to be ſlaine, as that euen the way of a Serpent on a rocke might affoone haue bene traced out, as it. So likewiſe *Potiphers* wife couered her wantonneſſe with ſuch cunning, as that ſhe ſeemed innocent to her husband, and *Ioſeph* in fault. Moreouer, as here further is ſhewed, euen as ſome ſeruants, which haue eaten a thing, which they ſhould not, can cleanly wipe their mouthes, and make ſhew that they neuer touched it: ſo harlots, when they haue bene moſt vnchaſt, will ſeeme to be free from all vnchaſtirie. But albeit there neither is anie apparant ſigne of vnchaſtitie in the adulterer, which defileth the married or vnmarried woman, nor yet in the adultereſſe, which dealeth deceitfully with the guide of her youth: yet fornicators and adulterers ſaith the Apoſtle, the Lord will iudge. Their wickedneſſe is hid from men, but the Lord knoweth their thoughtes and their wordes. The wiſe cannot trace them, but he can detect them and finde them out.

21 *Vnder three things the earth is moued, yea vnder foure [which] it cannot beare.*

22 *Vnder a ſeruant, when he raigneth, and a foole when he is filled with meate.*

23 *Vnder an hated [woman] when ſhe is married, to cõclude [vnder] an handmaid, when ſhe is made heire to her miſtreſſe.*

As there are foure ſecret things in the world: ſo are there foure vntollerable burthens of the earth, euen certain euill perſons of the generation of thoſe, who haue before bene affirmed to haue hautie eyes. One ſort of theſe verie troubleſome people are *ſeruants that raigne*, that is to ſay, men of a ſlauiſh diſpoſition, & of a low condition, aduanced to high place, and as it were beggers ſet on horsbacke. Theſe will beate their fellow ſeruants, and play the tyrants, neither can the common people ordinarily well brooke them. Another ſort of vntollerable wretches are *fooles filled with meate*, that is to ſay, wicked men abounding in wealth, or faring deliciouſly euery day. For theſe do nothing but deſpiſe the poore, as *Nabal* did *Dauid*, decke themſelues in braue apparrell, neigh after their neighbours wiues, and ouercharge themſelues with ſurfetting and drunkenneſſe. A third ſort of makebates, are *wiues hated for their ill conditions* or deſerts, who cauſe much ſtrife in the familie, and ſometimes great hurly burly in the common wealth. The Iewes as may appeare in diuerſe places of the
Deut.21.15. ſcripture, & namely in Deuteronomie, had many of them, contrary to the law of God, two wiues. Now it fell out oftentimes that one of theſe was hated, the other loued. Hence ſprang much enuy, much griefe and ſtrife, as may appeare in *Rahell* and *Leah*, and in *Anne* & *Perimnah*. Yea although the married woman be the onely wife of her husband: yet if ſhe be deſpiſed in his eyes, ſhe not onely is vexed her ſelfe: but moleſteth him and the whole houſhold beſides. Now if ſhe be alſo put away by a bill of diuorce, and marrieth another, this muſt needs be an occaſion of greater variance and miſchiefe. The laſt ſort of diſturbers of humane ſocieties, are *handmaides, which are made heires to their miſtreſſes*, that is to ſay, ſuch maide-ſeruants as ſucceed them in goods, fauour, & place. For theſe ſeruants, when as once they are married to

their maisters, commonly know not how to vse their prosperitie aright, but deale very insolently as *Agar* did. Hence arise complaintes of the seruants, of the children, yea of the husband himselfe oftentimes.

24 *These bee foure small * things in the earth, neuertheless they are wise [yea] exceedingly wise:* *Of the earth.

25 *The Pysmires, a people not strong, which yet prepare their meate in summer:*

26 *The hil Mise, a people not mightie, which yet make their houses in a rocke.*

27 *The Locusts haue no King, yet they * all march on in a flocke:* *Yet he proceedeth.

28 *The spider catcheth hold with her hãds: and is in * princely pallaces.* *Of a Prince.

As sundrie sorts of vices haue their pictures in nature: so likewise haue sundry kindes of vertues, for to begin with wisedome the light and guide of all vertues, there are sundry creatures which being prudent in their kindes, may teach men in many points to be wiser then commonly they are. First the Ant a poore fillie worme, yet by an instinct of nature, giuen to labour and forecasting, prouideth necessaries long aforehand. Not onely philosophers witnesse, but experience teacheth, that she trudging and drudging vp and downe, whilest yet the seed is abroad in the field in the summer time, and the weather is faire, hoordeth vp prouision against the winter. Again, although she is but a small and weak creature, yet doth she carry graines sometimes euen bigger then her bodie. And now then what a shame were it for men, that the Ant should toyle in such sort for the getting of her prouision, the Ant obserue the season of her aduantage, the Ant foresee the state of times to

to come: but they, indued with reason, with learning, with Religion, neglect the gathering of the foode of their soules, let slip the opportunities of their best bargaines about matters of this life, or not forecast or preuent future dangers? Indeed some are weake in body, but if feebleneſſe hinder not the ant from helping her estate, why should it a mã frõ releeuing his?

Secondly the hill mise, certaine little beasts like partly to a mouse, partly to a beare, whereof was great store in Siria, haue their habitation in a rocke. Albeit they haue no weapons to defend them selues with, nor strength of limmes: yet this wit they haue, to digge or finde out holes in stony places, whereunto to flie vpon occasion, and wherein to lay their young ones safely. If the contemptible mise haue such wit in prouiding well for their owne safetie, as also of their young ones: much more in men should this reason be found, as also the meanes vsed by thẽ, to make their estate secure. This is to bẽ done by thẽ principally by flying to God in prayer, by building on the rocke Christ Iesus, finally by seating them selues, where are the exercises of the word: But secondly they may also, yea they ought to vse the protection of Magistrats, the helpe of friends, the aduise of lawyers, to cõclude whatsoeuer person or thing, may be a refuge vnto them against wrong or iniurie.

As concerning the locustes, whether they go forth to solace them selues, or whether to destroy a country, this propertie they haue, that continually they keepe companie together, not onely holding their standing places or obseruing their opportunities of rising vp & resting, but in all respectes marching as it were in battaile aray. These locustes are certaine flies with long legges, which by touching the corne burne it in part and deuoure the residue. Now by reason of their flocking in such heapes it commeth to passe, that although if they were seuerall alone or

a ſunder one by one, they might eaſily be deſtroyed. yet being in multitudes, yea armies as it were, great hoſts of men are not able to reſiſt them, as appeareth in the Scripture. When as the theſe creatures which are weake neither haue any Captaine to lead them, thus ioyne hand in hand, and liue in concord, what a ſhame is it for men, which haue the word of God and rulers among them to be their guides, yet to be ſo wonderfully diuided as they are oftentimes, yea ſo infinitly drawen a ſunder, as that ſcant foure or fiue ſhalbe found in a great aſſembly profeſſing the ſame Goſpell of Chriſt Ieſus, who ioyne in the ſame good cauſe, or hold the ſame opinion, or are vnited by the ſame affections together? *But behold* (ſaith the Prophet) *how good and pleaſant a thing it is for brethren to dwel euen together*: yea behold this I ſay in the Locuſts. Exod. 10.

Laſt of all the ſpider is a creature very contemptible, but her art doth greatly helpe her, and commend her. For ſhe vſing her feete on both ſides as hands to worke, ſpinneth ſo fine a thread, & frameth ſo curious a web, that ſhe ſeemeth to build vnto her ſelfe, and to inhabite not a poore or rude cotage, but a Princely and glorious pallace. Let vs then learne by her example this point of wiſedome, to ſtriue euen to excell in ſome trade or gift of minde. For the art will mainteine the artificer, yea oft the gift, which is excellent, aduaunceth him which is therewith indued, vnto an high place of dignitie in Church or common wealth, as may appeare in the examples of *Ioſeph*, *Daniell*, *David*, with diuers others mentioned in the Scripture. The ſpider is not to be followed indeede in her venemous diſpoſition, but in her art to imitate her is a prayſe. Wherefore the vertuous woman is commended in the chapter enſuing for ſetting her hands to the wherue, and her fingers to the ſpindle. Before alſo it hath bene ſaid in this booke *Seeſt thou a man, which is diligent in his affaires, he ſhall ſtād*

before Princes, and not among meane personages. It is a thing prayse worthy to attaine vnto any meane facultie of good things, or to stād in the second or third place amōg the vertuous. Neuerthelesse, euery Christian is to labour to be exact in his workes, to follow after spirituall gifts with a ielousie, finally to seeke after such a spirit of wisedome as was in *Bezaleell* and *Aholiab*.

29 *These three things* order vvell their going, yea these foure things are comely in their pace.*

* *Do well in marching, do well in walking.*

30 *An aged lion most valiant among the beasts, which retireth not back forfeare of any.*

31 *[An horse] vvhich hath his loynes girt vp,* and a goate: and a king against vvhom* none riseth vp.*

* *Or a goate.*
* *Not to rise vp against him.*

As *Agur* in the former verses hath shewed vs foure schoolemaisters of wisedome: so now he representeth here vnto our view, as many paternes of comelinesse. The first of these is the *lion*, which going to any place trembleth not by the way nor flyeth backe, though he see the eliphant or the tiger or the beare, but proceedeth on forward with a valiant courage. The second is the *horse*, *which hauing his loynes girt vp*, not onely praunceth it gallantly, but couragiously, and swiftlie rushing into the battaile as the Lord him selfe testifieth in the booke of *Iob*, goeth not backe at the sight of the sword, nor is terrified at the ratling of the quiuer, nor troubled at the shrill sound of the trumpet. The third is the *goate*, who being the ringleader of the flocke, not onely walketh before the same, with a certaine statelinesse, but with chearefulnesse, first, in the sight of the rest, climeth vp the craggie rockes and mountaines. The last is *a king*,

Iob.39.22.

against

against whom none riseth vp, or on whom a most honorable gard of his officers attendeth, before whom the enemies quake, for whom the subiectes pray, vnto whom all, that are vnder his iurisdiction, yeeld obedience. Such a king carying in him the courage of a lió feareth not the face of any person, nor ceaseth for any daunger to go forward in good actions. Againe girding vp his loynes as the horse he encountereth with his aduersaries and taketh vengeance on them. To conclude imitating the goate in this respect, he leadeth by his example the people committed to his charge vnto all vertuous actions and exercises of Religion. In these respectes the Scriptures sometimes compare the Monarches of this world vnto these beasts, as namely in the 7. and 8. of *Daniell*. But in as much as these patternes of comelinesse are propoũded to this intent, to teach all sortes of men to deale orderly in matters, & to walke seemelily in their calings, both Magistrates, Ministers, & priuate persons are to learne hereby, to walke more orderly then vsually they do. Neuertheless euery one is to take heed that he be not too stately, or lift vp him selfe against his neighbour, into which sinne yet if any through infirmitie haue fallen, he is to recouer him selfe out of the same by following that diuine counsaile, which is giuen in the verses following.

32 *If thou hast bene foolish in lifting vp thy selfe, or if thou hast thought* [*some euill*] *put thine hand on thy mouth.*

33 *For* [*as*] *the pressing of milke draweth out the butter: and the vvringing of the nose draweth out bloud: so the pressing of anger draweth out strife.*

Those, who haue bene ouertaken with anger, are herein exhorted not to sinne nor let, the sunne go

downe vpon their wrath. *If thou hast bene foolish in lifting vp thy selfe*, if by some contemptuous speech or boasting behauiour thou hast bewrayed thy follie, or *if thou hast thought*, yea if onely thou hast bene puffed vp in mind, or coceiued some mischief in thine heart, *put thine hand to thy mouth*, be silent, do so no more, abstaine from executing it, *Common with thine heart on thy bed, and be still. For as the pressing of milke draweth out butter*, as the vehemencie of stirring the creame causeth it at last to take an other nature, *and the wringing of the nose draweth out blood*, as the rubbing of the nostrels to much, causeth bloud to fall into the same: *so the pressing of anger draweth out strife*, to much prouoking either of a mild or of an hastie nature causeth brawling, yea sometimes bloudy blowes. A notable example of the truth hereof see in *Asahell* 2. *Samuell.* 2.21.22.

THE XXXI. CHAPTER.

1 *A gathering together of the vvordes of king Lemuell, vvherewith his mother instructed him.*

THis chapter consisteth of two parts, the one the title, the other the discourse it selfe. In the title, which is contained in this entrance thereof, two persons are specified, the one, *Lemuell*, or *Lemoel*, the other, the mother of this *Lemuell*. *Salomon* is called *Lemuel*, by taking away the first letter of his name in Hebrew to wit *Shin*, & by adding to the last letter thereof the word *El*, which signifieth God. This name was giuen vnto *Salomon* by his mother, that thereby he might be put in minde, that as his parents had dedicated him to the Lord, so the Lord had promised to be his father. The sentences set downe in this chapter

ter, are called *the wordes of king Lemuell*, not for that they were vttered by him, but for that they were committed by him to writing, when as now he was a king. They are then the wordes not of *Salomon* but of *Salomons* mother, but who she was, it remaineth now to be inquired. It is manifest, that the mother of *Lemuell* was *Beersheba*, who indeede once fell most grieuously, but afterward vnfaynedly repenting, she walked in the feare of the Lord, a testimonie whereof we haue in that care which she had of informing her son therein, which how notably she did, may appeare in the preceptes following in this chapter.

2 *What my sonne, and vvhat ô sonne of my vvombe, and vvhat ô sonne of my vowes?*

The title of this chapter being ended, the discourse it selfe followeth, which containeth partly a preface, partly sundry preceptes. The preface cõprehended in this verse, declareth, how *Bathsheba* vsed three reasons, to perswade or allure *Salomon* vnto the receiuing of her instructions. The first reason is taken from the bond of nature, *what my sonne?* This argument may thus be concluded, a sonne ought to obey his parents, thou art my son: thou oughtest therfore to obey me. The secõd, is drawen frõ the right of desert. *What ô sonne of my wombe?* Thus it may be framed, he which hath bene bought most dearely, ought to obey most dutifully, thou hast cost me much paine, thou oughtest thẽ with all reuerẽce, to kearkẽ to my voyce. The third is deriued from the rule of pietie or Religion, *and what ô sonne of my vowes?* It may thus be made plaine, he for whose welfare sacrifices haue bene offred and promises made vnto the Lord from time to time, is tyed in cõscience to obey that person in lawfull things, who hath made and performed such solemne vowes in his behalfe, thou art he for whom sacrifices haue bene offred, and I am she who for

hath made such vowes, conscience then bindeth thee to heare and regard my preceptes.

3 *Giue not thy strength vnto vvomen, nor thy vvayes to them vvho cause kings to be destroyed.*

The Preface being finished, certaine preceptes now follow, wherein *Bathsheba* partly informeth *Salomon* how to carrie him selfe in the gouernment of the common wealth, and partly directeth him as concerning the estate of a priuate familie. The former kind of instruction is of two sortes, the one shewing what vices *Salomon* is especially to shunne, the other declaring what duties he is to practise. The former vice from which *Bathsheba* dissuadeth her sonne, is fornication. *Giue not thy strength vnto women, nor thy wayes to them who cause kings to be destroyed.* In that she willeth him not to yeeld his strength vnto women, she sheweth that fornication will not onely dull his wits, but weaken the constitution of his body. In that she calleth strãge women, those, *who cause kings to be destroyed*, she declareth that they do much hurt not onely to the persons of Princes, but to their states & crownes also.

See the roote of this precept Deut. 17.6. The same kinde of speech. 1. Cor. 6. 18.

See examples of the truth hereof in Hamor and Sechem and in Dauid.

4 *Farre be it from kings (ô Lemoel), farre be it from kings, to bib in vvine, and from Princes * to desire strong drinke.*

* *The desire of.*

5 *Lest * they drinke and forget the decree, and chaunge the iudgement of any that are afflicted.*

* *Or he.*

6 *Giue ye strong drinke vnto him that is ready to perish, and vvine vnto them that are bitter in heart.*

7 *Let him drinke that he may forget his*

* *affli-*

affliction, and remember his miserie no more. *Or powertie.

The second vice from which *Bathsheba* dissuadeth *Salomon*, is drunkennesse, whereof she speaketh in these words. *Farre be it from Kings ô Lemuel, &c.* The vse of wine is not forbidden Princes in these wordes, but the abuse or immoderate vse therof, from which as priuate persons should be farre off, so especially magistrates. Great cause there is why rulers aboue all other people should take heed of bibbing in wine, *Lest they drinke and forget the decree &c.* seeing otherwise they being ouershot, may so for the time loose their wits, as that they neither can remember the written law, nor discerne the truth. Rather then, *Giue ye strong drinke vnto him that is readie to perish, and wine vnto them that are bitter in heart.* In this verse is declared, that strong drinke which is poyson to Princes, is a medicine to the afflicted. The sense of it is this, reach out a large cup of comfortable drinke to that party, who by reason of famine or weakenesse, or wearinesse, is at deaths doore. Bestow also a good cup of wine, (which creature maketh glad the hart of man,) on him, who in consideration of his losses or crosses, is swallowed vp with extreme sorrow. *Let him drinke that he may forget his affliction, and remember his misery no more.* Let him, who by reason of some outward aduersitie is readie to perish, take a plentifull draught of strong drinke, that being therewith refreshed, he may not thinke of the matter of his affliction. Moreouer, affoord a large cup of wine to him who is inwardly troubled in mind, that by this meanes the thorne of griefe which pricketh his hart, may wholly or in some part be pulled out. It is farre from the intent of the spirit of God, to allow excesse or carowsing in anie, neither doth the doctrine confirme or warrant the corrupt custome of offering strong drinke either to malefactors drawne to execution, or to sicke persons

See a precept of this kinde, Leuit. 10. 9. & 1. Tim. 3.

labouring on their deaths beds for life, at which time they ought to be most sober and watchfull. Onelie, these instructiõs tend to declare, that some, as namely those who are in extreme aduersitie, cannot onely beare a large quantitie of strong drink without hurt, but receiue much good thereby, which being taken in the same measure by some in prosperitie or authority, would vtterly ouerthrow them, or make them vnfit to follow their callings.

8 *Open thy mouth for the dumme, in the cause of all the *children of destruction.*

*See this phrase. Psal. 79. 11.

9 *Open thy mouth, iudge righteously, and plead the cause of the afflicted and the poore.*

The vertue which *Bathsheba* would haue her sonne especially to remember in the course of his gouernment, is here specified and commended by her vnto him. *Open thy mouth for the dumme*, speake boldly in the behalfe of the oppressed, who because they cannot or dare not plead for themselues, may well be called dumme. *In the cause of all the children of destruction.* Maintaine the cause of all who are wronged, neither onely of those who are vniustly pursued, but of those who deseruing no such matter, are condemned or neere to be executed. *Open thy mouth, iudge righteously, &c.* minister iustice couragiously and indifferently to euerie one, but especially maintaine the cause of the fatherlesse, widow, stranger, and poore person.

*See Exo. 22. 23. Ier. 23. 6. Before. 24. 10. 11.

10 *Who shall finde a vertuous woman? for her price is farre aboue the pearle.*

Bathsheba commeth now to describe and commend a good huswife. Her most rare excellencie is shewed in this verse. By demanding the question she declareth, that many find bewtifull & rich women, but few a good or godly wife, who is a speciall gift of God. By comparing a vertuous woman with pearles, shee in-

insinuateth that she is not onely a rare but an excellent blessing of the Lord. For it is well knowne, that pretious stones or pearles, are in great account among all people. *Moses* praiseth the riuers of paradise by the pretious stones which therein are found. *Iohn* resembleth the pillers of heauē vnto pretious stones, and the gates thereof vnto pearles. In the garments of *Aaron* the Lord would haue diuers pretious stones placed, to the end they might be most pretious and glorious. Thus much then here is shewed, that an honest matrone is a singular iewell, and the glorie of a familie.

11 *The heart of her husband trusteth in her, and he shall haue no need of spoile.*

12 *She will do him good and not euill, all the daies of her life.*

Herein is shewed, how the vertuous woman behaueth her selfe toward her husband, who is the chiefe in the familie, or among those with whom she is conuersant. *The heart of her husband trusteth in her.* Her husbād whether he be absent or present, neuer doubteth either of her chastitie, or of her secrecie, or of her care in looking to her familie. *And he shall haue no neede of spoile.* Moreouer, he shall not wāt any necessaries, or through pouertie be compelled to robbe or spoile abroad, because this good matrone will fill his house with plentie of all things needfull or delightsome. *She will do him good & not euill, all the daies of her life.* The vertuous wife is cōstant in her loue toward her husbād. In youth, in age, in prosperitie, in aduersitie, in sickneesse, in health, she doth what good she cā vnto him, in his body, his soule, & his estate. She prouideth such food as may nourish him, she stirreth him vp to serue God, she saueth his goods as much as is possible. She lowreth not on him with her lookes, she crosseth him not in her words, she vexeth him not by her deeds. If

she know any thing which will please or profit him, about that she goeth with all speed. If she perceiueth ought that will offend or hurt him, that she auoydeth and shunneth with all care.

13 *She seeketh woole and flaxe, and vvorketh it chearefully vvith her hands.*

The labour wherein this good huswife exerciseth her selfe, is specified in this sentence. *She seeketh woole and flaxe*, she doth occupie her selfe in those workes, which as they are proper to her sex, so are they profitable for her familie, in as much as woole and flaxe being trimmed and perfected, serue to make couerings and cloathings. *And worketh it chearefully with her handes*. She not onely prepareth the matter of worke, but laboureth her selfe with a delite and courage.

14 *She is like the ships of marchants, she bringeth her foode from a farre.*

Herein the painfulnesse and prouidēce of the vertuous woman is painted out by a very fit similitude. As then marchants ships carying forth some one cōmoditie to forrein countryes, returne thence bringing home sundry other for it; so she sending out or selling her cloth, therewith buyeth corne, oyle, and spices, and by her wisedome bringeth into her house, the things which growing in other shires or countryes came from farre. Thus she is fraught as full of necessary prouision, as any vessell on the sea is with wares.

15 *And she riseth vvhiles it is yet night, and giueth the portion to her housholde, and the ordinarie to her maydes.*

* *Or according to some the task.*

First here, the watchfulnesse of the good matrone is commended. *She riseth whilest it is yet night*. She is stirring betimes in the morning euen before the light, being

being vnlike to the nice dames of these dayes, who soke in their beds till noone oftentimes. Secondly, her humanitie or equitie toward her seruaunts, is prayſed. *She giueth the portion to her houſhold, and the ordinarie to her maydes.* Albeit ſhe rayſeth vp her ſeruaunts betimes to worke; yet ſhe is not cruell toward them, but giueth them their foode in due ſeaſon. Houſholders and rulers in old time did not giue their ſeruants ſo much foode as they would deuoure, but they gaue to euery one a certaine portion of bread and meate.

This vigilancie is often commẽded in the Saints, as in Abraham, Gen. 22. and in Ioſua. Ioſ. 3.

To this dutie houſholders are exhorted 1. Tim. 5. Col 4. 1.

See Gen. 16. 1. 1. Chro. 16. for proofe hereof.

16 *She conſidereth a field and getteth it, and with the frute of her hands ſhe planteth a vyneyard.*

Now *Bathſheba* declareth, how a good houſwife increaſeth her ſubſtance by all good meanes. *She conſidereth a field and getteth it.* She by her diligent labour, hauing gotten money or money worth, after due cõſideration of euery thing, bargaineth for a parcell of ground, whereby great commoditie may redounde vnto her, in as much as land being well tilled, bringeth forth corne and much good frute. *And with the frute of her hand ſhe planteth a vyneyard.* Moreouer, by the gaine of her labour ſhe purchaſeth a vineyard, which being a pretious poſſeſſion, ſhe ſetteth it with moſt choiſe plants. She is then vnlike to thoſe *Iezabels* who by wicked meanes draw vnto them ſelues or their husbauds, poore mens fields and vineyards.

1. *King.* 21.

17 *She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.*

Herein is ſhewed, after what ſort the painfull wife followeth her buſineſſe. *She girdeth her loynes with ſtrẽgth, &c.* As one ready to runne a race, or to wreſtle with a champion, ſhe flieth about her worke, and ſetteth on it with a courage. Her garments hang not looſe about her, but ſhe tucketh thẽ vp that ſhe may

be the more nimble. She is then vnlike to many nice dames, who wil set their finger to no worke, nor scant stirre about the house.

18 *She tasteth that her marchandise is good, her candle is not put out in the night season.*

As before the vertuous woman hath bene commended for her early rising, so now she is praysed, for her late sitting vp about her worke. *She tasteth that her marchandise is good*, she findeth by experience, that her selling of cloth is profitable, *her candle is not put out in the night season*, for this cause she sitteth vp late at her worke, being loth to loose any time.

19 *She putteth her hands to the vvheele, and her hands handle the spindle.*

As before this painfull matrone was brought in dressing and carding her woole and flax, so now she is presented to our view, spinning and perfecting the same. This worke is most agreable to that sex, most needefull for the familie, and may be followed at all times, for which causes it is not by women to be neglected.

20 *She openeth the palme of her hand to the poore, and stretcheth out her hands to the needie.*

So should all do. Ephe. 4. So did Abigail 1. Sam. 25. and Dorcas Act. 9.

The vertuous matrone is commended now for her liberalitie. *She openeth the palme of her hand to the poore*, She giueth plentifully to those who want, *and stretcheth out her handes to the needie*. Moreouer, she franckly reacheth out her almes to those who are in necessitie. She is then vnlike to those sauing cribs among vs now a dayes, who will rather see the poore members of Christ perish then bestow a peny on them.

21 *She feareth no hurt to her familie tho-*

rough the ſnow, for all her familie is cloathed vvith double.

The wiſe matrone is here prayſed for her forecaſt. *She feareth no hurt to her familie, &c.* ſhe prouideth aforehand ſhift of warme and thicke clothes for all vnder her roofe or gouernement, that they may be harneſſed againſt the extreme cold of winter.

22 *She maketh her ſelfe * carpets, fine linen and purple is her aray.* *Or couerlits

Now, the good huſwife is commended, for her furniſhing of her ſelfe with ornamentes meete for her degree. *She maketh her ſelfe carpets, &c.* Of the woole and flaxe which ſhe got at the beginning, ſhe worketh and prepareth ſtore of comely couerings for boord and bed, and garments for her body. Fine linen and purple were the richeſt attire in auncient times, as may appeare in that it is ſaid of the rich man in the Goſpell, that he was clothed in purple and fine linen. God diſaloweth not in women decent apparell, no nor rich attire, ſo that they keepe themſelues within their degrees, and be of a lowlie minde. But if they be proud or loue gay garments, God will giue them a ſackcloth in ſteed of a ſilke gowne, and rags in ſteed of their ſtarched and painted ruffes. *Eſay. 3.*

23 *Her husband is knowen in the gates, vvhen he ſitteth with the elders of the land.*

The prayſe of the vertuous matrone is herein enlarged, by the care which ſhe hath of prouiding comly apparell and rich ornaments for her husband. *Her husband is knowen in the gates, &c.* her husband alſo ſhineth as a ſtarre in thoſe coſtly and curious robes, which ſhe by her cunning hath made for him, in regard whereof alſo he is the more noted, ſpoken off, & reuerenced in the place of iudgement, where he ſitteth on the bench with the other rulers of the coun-

trey. For in old time, women especially were exercised in making and working of garments, who haue a gift giuen them by the Lord that way, so that oftentimes they excell men in needle works. In old times also, iudgements and contracts were exercised and kept, not in the market place as among vs; but in the gates of townes or cities, as appeareth in diuerse places of the Scripture.

Ruth.4.1.
Gen.23.18.
2.Kings 7.17.

24 *She maketh* sheets and selleth them, & giueth girdles to the marchants.*

* *Or Lawne, or cambricke.*

Bathsheba now reporteth, that the good housewife cõtéteth not her self only, with preparing of garmẽts for the vse of her seruants, for her owne vse, & for her husbands vse, but that she maketh comely ornamẽts to sell, to the end she may enrich her estate. The Hebrew word translated *sheets*, doth not only signifie any such fine linnen as lyeth on the bed, but anie linnen vesture which men weare, or fine cloth wherein the bodie is enwrapped when the life is departed out of it. This is then a thing praise-worthy in housholders, and namely in the mistresses of families, when they will not only haue a care to saue, but set to their hãd to get a penie as we say.

Iud.14.13.

25 *Strength and honor is her clothing, and she laugheth at times to come.*

See like sayings 1.Tim.2.9. 1.Pet.3.3.

The vertuous woman is herein affirmed to be inwardly decked with sundrie gifts of the holy Ghost, as with garments. *Strẽgth and honor is her clothing*, courage or pacience, together with comely behauiour, consisting in sobrietie, chastitie, and such like vertues, are as it were her spirituall apparell. She endureth all labours and aduersities constantly and without shrinking. Againe, she carrieth her selfe in all meekenesse, modestie, & as it were with a grace in all her actions. *And she laugheth at times to come*, she is secure as concerning the losses or crosses which in time to come may befall

See the same phrase in the same sense, Psal. 93.1.

See this phrase in this sense, Iob. 39.10.25.

befall her. She feareth not the danger of child bearing, or death, or the day of iudgement. Yea on the contrarie side, she reioyceth to thinke, what rewards of her paines she shal receiue in the end. Euen as the a valiant souldier putting on him strong and bright harnesse, marcheth boldly in the field, not fearing the speare nor sword of the aduersarie: so she albeit a woman, yet taking to her the courage of a man, yea being armed with the whole armour of God, is patient in enduring present afflictions, and secure as touching troubles to come. Let then Christian wome decke them selues with modestie and sobrietie, rather then with frizled haire, or gold, or pearles, or costly attire. Let them be afrayd of no terror, considering, that as if they continue in the faith and in sobrietie, they shall be saued euen in the state of bearing of children, so it is a thing praiseworthie in them, who by constitution of bodie are weake, and by disposition of mind timerous, to be so sanctified by grace and fortified by Gods spirit, as to endure all things to the glorie of God, and to feare nothing which God hath forbidden to feare.

26 *She openeth her mouth in wisedome, and the law of grace is in her tongue.*

The vertue wherby in this verse the holy matrone is praised, is the right guiding of her speech. *She openeth her mouth in wisedome*, she talketh not rashly, vndiscreetly, or vnseasonably of matters, but prudently & soberly. *And the lawe of grace is in her toung*. Moreouer, she speaketh not of toyes or of trifles, but of faith, of repentance, of the feare of God, of such other duties and points of religion. This is that wherof the Apostle *Paule* speaketh, when in his Epistle to *Titus* he requireth of Christian matrones, that they instruct the younger vnto sobrietie, to be louers of their husbands, and louers of their children. There

See examples in Abigaile, Sarah, Hester, the Queene of Sheba Mary, Elizabeth and Priscilla.

Tit. 2. 3.

are many of this ſexe, who are ſo farre off from vttering gracious or godly ſpeeches, that as if that Sathã raigned in their tongues, they continually powre out blaſphemies, lyes, and euill words of all ſorts. But ſome againe there are, who abſtaine from ſuch corrupt communication, yea who take delight in talking of matters of religion, but yet howſoeuer the law of grace is in their tongues, yet they open not their mouthes in wiſedome. For they talke of good things without a grace, or otherwiſe then becometh them, yea they do nothing almoſt but talke, not being able to keepe ſilence when they ſhould.

27 *She ouerſeeth the waies of her houſhold, and eateth not the bread of idleneſſe.*

See a precept to this intent, 1. Ti. 5. 14.

The vertuous matrone is in theſe wordes further commended for her faithfull diſcharging of her dutie in her calling and houſe. *She ouerſeeth the waies of her houſhold*, as her mouth is ſeaſoned with grace, ſo her eyes are watchfull to ſee what euerie one doth, & to looke that nothing be loſt which ought to be ſaued. She is reſembled here vnto one, who ſtanding in his watch, moueth his eies hither and thither to ſee who is comming and who is going. But here alſo this is to be obſerued, that ſhe goeth not about to ſpie what is done in other mens houſes, but that ſhe ouerſeeth her owne. Moreouer, as is added, *She eateth not the bread of idleneſſe.* She is not an idle beholder of the waies of her familie, but ſhe ſetteth her hand to labor her ſelfe among the reſt. Thus ſhe eateth not the bread, for which ſhe neuer tooke paines, but the food of labour or trauaile as the prophet ſpeaketh in the pſalme. And ſurely he that will not labour, ought not to eate.

Pſal. 127.

2. Theſſ. 3.

28 *Her children riſe vp and call her bleſſed: her husband alſo praiſeth her, ſaying,*

29 *Many *women haue done vertuouſly, but*

* Or daughters.

thou

thou surmounteſt them all.

30 *Fauour is deceitfull, and bewtie is vain, a woman that feareth the Lord, ſhe ſhalbe praiſed.*

31 *Giue her of the fruites of her hands, and let her workes praiſe her in the gates.*

In this concluſion of the Chapter, *Bathſheba* declareth, that the vertuous matrone of whom ſhee hath ſpoken all this while, getteth exceeding praiſe vnto her ſelfe, by her wiſe gouerning of her houſe. *Her children riſe vp and call her bleſſed*, her ſonnes and daughters come vp to preferment and honour, by reaſon that they haue bene well brought vp by her. Moreouer, they teſtifie in word & deed, that their mother hath not neglected them, nor let them done what they liſt in their youth, but brought them vp in the feare of God and good qualities, for which cauſe they extoll her. On the contrary ſide, many children now adaies curſe their mothers, becauſe they cockered and ſpoiled them when they were young, and indeed well may they, ſeeing for want of good education in tender yeares, they come in elder age to miſery & ſhame. *Her husband alſo praiſeth her ſaying*, neither onely do the children of the godlie matrone commend her, but her husband alſo praiſeth her, concluding her in thought and ſpeech, to be the onelie paragon of the world. *Many women haue done vertuoſly, but thou ſurmounteſt them all.* To the end that the husband of this vertuons wife, may highly extoll her according to her deſert, herein he compareth her with other women, who haue verie well diſcharged their duties, but not ſo worthilie as ſhe. *Many women &c.* Thou ſurpaſſeſt euen the moſt excellent matrones that euer liued. *Fauour is deceitfull and bewtie is vaine, a woman that feareth the Lord, ſhe ſhall be praiſed.* Now, the louing huſ-

band to the ende that he may shew, that a vertuous woman is onely and truly worthie to be praised, compareth her with those, whom the multitude is wont most to esteeme and commend. *Fauour is deceitfull*, comelinesse of personage or an outward grace, is as a shadow which hath no substance. Moreouer, it causeth men oftentimes to go astraie. Finally, vnder it, many vices are hid. For diuerse that haue well fauoured countenances, haue ill fauoured cõditions. *Bewtie is also vaine.* A good colour or a good complexion, is but a fading floure, which by sickenesse, sorrow, age, and death, withereth and decaieth. Indeed these two things, are of themselues good things, for the which fundrie women in the scripture are praised, but they are but fraile good things, and inferiour to the feare of God. For this cause it is furthermore said, *That, a woman that feareth the Lord, she shall be praised.* The garland of praise is onely to be set on her head, who beleeueth in God, repenteth of her sinnes, practiseth good workes, and walketh faithfully in her calling. *Giue her of the frutes of her hands, and let her workes praise her in the gates.*

As Sarah, Gen. 12, Rebecca, Gen 24. Rachel, Gen. 29. Abigail. 1. Sam. 25. Hester, Hest. 2.

See the same iudgement of the Spirit of God. 1. Pet. 3 3. 1. Tim. 2. 9.

Such women were Hanna, Debora, Marie, and Elizabeth.

In this last verse, husbandes are prouoked to recompence the paines of a vertuous wife with due rewards. *Giue her of the frutes of her hands*, euẽ as in games and conflicts, the conquerers are both rewarded with some price, & praised openly in some publike assemblie by a solemne proclamation: so let the vertuous matrone hitherto spoken off, enioy and receiue necessaries and worldly goods, which shee hath gotten with her owne hands, and let her be commended, not in corners alone, but in publike places. Diuerse husbands are so wicked and dogged to their wiues, that although they be not onely well giuen, but so painful and gainfull in their callings, that they euen by their industrie maintaine all; yet they keepe them oftentimes without a peny in their purse, neither will they affoord

affoord them a good word. But how ſo euer ſuch miſerable wretches deale thus hardly with their faithfull and painfull yokefellowes, yet ſuch vertuous women as dutifully walke in their callings, ſhall be commended alwaies by the good, and rewarded by God himſelfe. But (to conclude this point & therwith this treatiſe) the praiſe of a vertuous woman is here ſo largely ſet down, and ſo exactly handled, not only to the end that *Salomon* might be directed in the choiſe of his wife, but that the price of ſuch a iewell, being made knowne to all, the goodneſſe of the Lord in giuing ſuch an helper to man, may appeare the more clearely, ſuch an helper I ſay, as may not only greatly further him in the affaires of this life, but as a fellow heire of glorie, go hand in hand with him vnto heauẽ, there to remaine for euer with Chriſt, in whom is neither male nor female, who is the head of man as man is the head of the woman, but the head of Chriſt is God euen the Father, to whom with the Sonne, and the Spirit, three incomprehenſible perſons in one infinite eſſence, be all praiſe and glorie, both now and for euermore.

Amen. Amen.

FINIS.

Thomas Spencer his Booke

Faults eſcaped.

Page 7. line 23. [My ſon] is left out. p.19.l.5.iudgement is left out.p.24.l.10.read them for it.p.34 l.2.reade or for of.p.51.l.21. 22.one verſe is made two.p.79 l.3.to is left out. p.88.l.18.reade godly for podly.p.105.l.12 read in their weldoing, not for their weldoing.p.107.l.11. reade acceptable. Here the expoſition of the 22.verſe is left out.p.109.reade the 11.12.and 13.line in the Engliſh letter,which are not the text but the paraphraſe. p.119. l.19.foorth is left out.p.120.l.13.reade him ſelfe. p.123.l.18.not is left out.p.125.l.12.reade of for or. p.122.the expoſition of the ſecond part of the 16.verſe is left out.In the ſame pag.l. 32. for rich reade iuſt. p.130 l 3.read as a tree.p.131 l.8.read & ſpread p.143.l.31.reade to auoyd. p.135.l.10.reade a ſmall ſtocke well gotten.p.137 l.9.reade deſired.p 141.l.19 reade endured.p.141 l.29.reade Lord for Lot.p.142.l.17 reade a rude.p.142.l.23.read the goldſmith vſeth.p.143.l 27.reade beſeemeth not.p.146 l.1. reade not to render. p.155. l.31.reade noted it.p.158.l.18.read not of but or.p.161.l.19.for notifie read notice.p.167 l.13 leaue out.in.p.169 l.4.leaue out to.p.189.l.25.for him reade himſelfe. p.251.l.22.with is left out p.209 l.17. reade as for all. p.252.l.1. reade place for expectation. 295.l.3.which is left out.

Gentle reader, ſeeing (as Auguſtine truly witneſſeth) a ſmall error, yea a point out of his place, doth oftentimes of a catholike ſentence, make an hereticall, and corrupt or darken the ſenſe of the Author, diuerſe faults hauing through want of helpe, eſcaped in the printing of this booke, let me intreate thee to interpret all things into the beſt part.

Imprinted at Londō by Richard
Field for Robert Dexter, dwel-
ling in Paules church yard
at the signe of the Bra-
sen serpent. 1592.